



THE
PSALMES OF

W^h. Daud, Kenneth

TRVLV OPENED AND

explained by Paraphrasis, according

*to the right sense of euerie Psalm. With
large and ample Arguments before
euerie Psalm, declaring the
true vse thereof,*

TO THE WHICH IS ADDED A

briefe Table, shewing wherevnto euerie

*Psalm is particularly to be applied, according
to the direction of M. BEZA
and TREMELLIVS.*

Set forth in Latine by that excellent lear-

ned man THEODORE BEZA. And

faithfully translated into English, by

ANTHONIE GILBE,

And by him newlie purged from sundrie faultes
escaped in the first print, and supplied with the
principal pointes of euerie Psalm, summa-
rilie set downe in a Table at the end
of the booke.

PSALME. 22, 5.

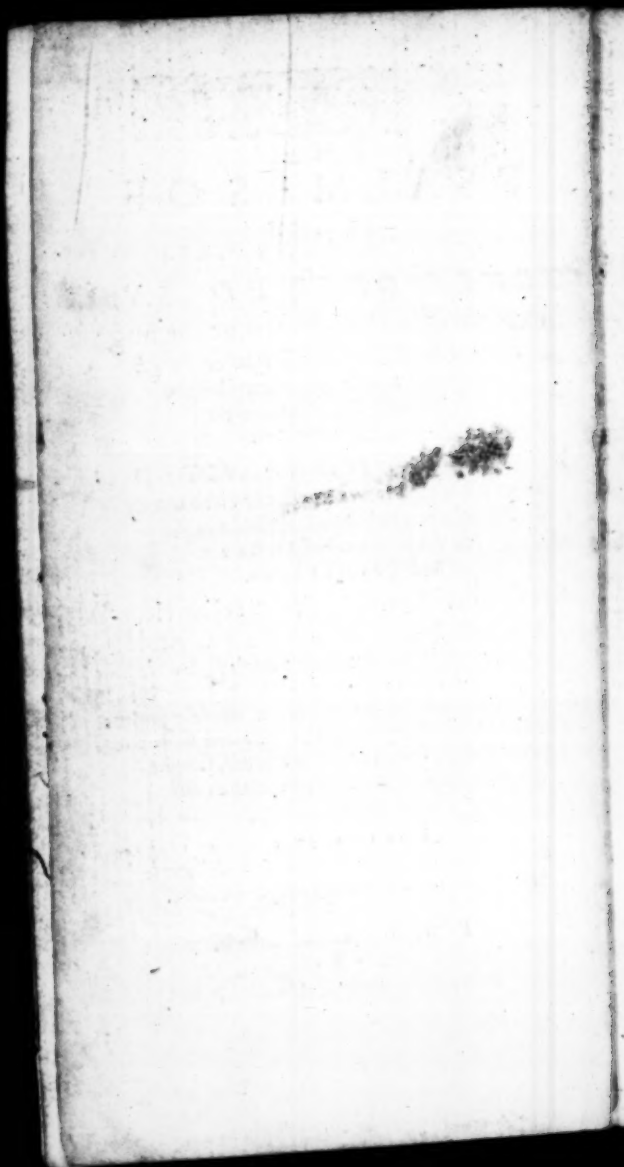
*Our fathers called vpon thee, and were deliuered:
they trusted in thee, and were not confounded.*

Printed by Henrie Denham

1581

Cum privilegio Regie Maiestatis.







TO THE RIGHT
HONORABLE AND VER-
TVOVS LADIE, THE LADIE KA-
therine, Countesse of Huntingdon, mine espe-
cial good Ladie : Grace and peace
in Iesus Christ our Sauour,
al sufficient.



RIGHT honorable my singu-
lar good Ladie, I can write no
pleasant thinges, the which the
great states much desire, neither
anie eloquent termes which this
world doth require: but as your
honour doth know my rude simplicitie (yet through
Gods great mercie alwaies grounded vpon his in-
fallible veritie) it pleaseth your honour to giue me
leauē sometimes to write vnto you. And now ha-
uing gathered some profue my selfe, by a booke of
that excellent man Theodore Beza, written in La-
tine, and dedicate to my most honorable Lord : so
am I bold to put forth some part of the same into
Englishe, which I thought most expedient for you,
and to present it to your honour with this short pre-
face. The which though it be short and rude, yet do I
beseech your honour to consider it, as a preparatiue
to moue your godlie mind to the more diligent me-
a.2. ditation

THE EPISTLE

ditation of these Arguments of the Psalmes, which
 are verie profitable, and to this Paraphrasis, which
 is a brieft and a plaine declaration of the meaning
 of the holie Ghost, who did endite the Psalmes, and
 set them forth by his secretaries, David and others,
 as shal appeare in their places. First then I beseech
 your Honour to consider the state of our time, and
 compare it with former times, that we may see what
 is like to come upon vs, vnles we do watch and pray,
 and bring forth the fruites of vnfeigned repen-
 tance. We do reade in the histories of the Kings of
 Iudah, who were the deare people of God, how that
 after the death of Manasses, that idolatrous and
 cruel King, who had brought in idolatrie againe af-
 ter that his father Hezekias had reformed religion,
 Amon reigned but two yeares, when God in mercie
 stirred up good Iosias, who restored the religion, and
 brought it againe to full perfection, and made a co-
 uenant betwixt the Lord and the people, and al the
 people stood to the covenant, 2.Kings.23.3. the
 which true religion was continued 31. yeares, euen
 at the time of Iosias, yet is it written in the 2.Kings
 23. verses 25, 26, 27. Like vnto Iosias was there no
 King before him, that turned to the Lord with al
 his heart, and with al his soule, & with al his might,
 according to al the lawe of Moses, neither after him
 arose there anie like him. Notwithstanding, the
 Lord turned not from the scarcenes of his great
 wrath, wherewith he was angrie against Iudah, be-
 cause of al the promocations wherewith Manasses
 had promoked him. Therefore the Lord said, I wil put
 Iuda also out of my sight, as I haue sent away Israel,
and

DEDICATORIE.

and wil cast off this Citie Ierusalem, which I haue chosen, and the house whereof I haue said, My name shal be there. Again 2. Kings 24. 3. Surelie by the commandement of the Lord came this vpon Iudah, that he might put them out of his sight, for the finnes of Manasses, according to al that he did, and for the innocents blood that he shedde (for he filled Ierusalem with innocents blood) therefore the Lord would not pardon it. The which terrible words and threatnings against Gods chosen people, when I read them, they cause me to tremble and feare for our state here in England. And I do earnestlie request your honour, and al that feare God, diligentlie to meditate these and such like places of the holie histories, which I omit for breuitie sake. For besides that our religion is not yet brought to full perfection in these 22. yeares (the which thing I feare wil be laid to our charge) the horrible finnes of former times are not yet purged with true teares of repentance. For manie do yet carie their idols in their hearts, manie do waite for the occasion to shew the like crueltie that they did before: few do feelee how horriblie they did offend Gods sacred maiestie in erecting of idols, contrarie to Gods holie commandement, especialie in kneeling downe and worshipping that waser cake, the vilest and weakest idol that euer was imagined vpon the earth, both for the smalnes of the substance, and the huge heapes of errors therein maintained. The most part make that their revolting vnto Antichrist, and renouncing of the Gospel of Christ in Q. Marias time, but a laughing matter. Two or three or none, do worthily lament

THE EPISTLE

their fall with Peter. Wherefore I can not but feare I saie, least the like punishment wil come vpon vs for the like finnes committed in the daies of Q. Marie, for al our outward shew of religion, as came vpon Iudah for their former finnes committed in the time of Manasses. Therefore haue we great cause to praie vnto the Lord our God to be merciful vnto vs, to our Queene, and Countrie: that so by earnest prayers, either we may turne an aie his searce wrath from vs altogether, or at the least with our Hezekias (our gracious Queene I meane) to obtaine that it come not in our daies.

To this purpose is this Booke of the Psalmes most necessarie for euerie Christian, not to reade them for fashion and custome onlie, either in a knowne or unknowne language, which were to take the name of God in vaine: but to meditate them in their hearts, and so by earnest and continual innocation and hartie prayers to moue the Lord our God to mercies, as his holie seruants haue by the like meanes alwaies found mercie before vs. For whereas al oher scriptures do teach vs what God saith vnto vs, these prayers of the saints do teach vs, what we shal saie vnto God, and how we must prepare our selues to appeare before his maiestie, both in prosperitie and aduersitie: and therefore are they dailie to be vsed with great reuerence and humilitie. And surelie these Arguments, & this Paraphrasis of the psalmes, set forth of late by that great learned man Beza, do so liuelie paint forth the zealous and feruent prayers, which both the whole Church generallie, and the saints of God particularlie haue vsed
from

DEDICATORIE.

from time to time, that we haue great cause to praise God, that hath giuen vs such patternes and examples at this present, to stirre vp our dul hearts to the sense of our sinnes, to feare Gods iudgements, and to seeke for mercie besides. And if it please God to giue vs this grace, thus to do vnfeignedlie, and without al hypocrisie, of this are we sure, that though we can not turne awaie the general plagues that are threatned and seene to hang ouer England: yet that al we that can be stirred vp with like affections with these saints of God, our fathers and brethren of old, to utter our misliking and loathing of our owne sinnes, and of the sinnes of the people, and so seeke for Gods mercies, shal be marked to saluation, when the plague commeth, as God himselfe hath promised. Ezekiel. 9. I ea, though the perusing of these Psalmes can worke no more in vs, but to cause vs to consider how far we are from that zeale of Gods glorie, that desire of building his house, that comfort of his word and sacraments, that vprightnes of life, that faith, hope, and patience in afflictions, that was in David and the other seruants of God, that made these Psalmes, and so bring vs to some more earnest desire, and longing for the same vertues: yet wil they be verie profitable vnto vs, to be diligentlie read and reweighed in our mindes. And these Arguments and Paraphrases giuing the true sense of the psalmes in so plaine words (as no man hath done before) wil greatlie further vs to such godlie meditations. Now as the Latine Psalmes of Bez: belong to my most honorable Lord by right, as dedicate and sent vnto him from farre: so these english Psalmes

THE EPISTLE.

translated at home by one of your servants (who is
wholie my Lords and yours in the seruice of the
great Lord) do by as good right pertaine to your
honour, who but by some such meanes of translation
can haue smal commoditie of the others, although
you haue some proprietie therein, because it is my
Lords your husbands, to whom if mine old forworne
rude simplicitie, unfit for this fine world could haue
brought forth anie thing worthie his honour, I would
not haue bin so long silent. But I humbly beseech
both your honours to take thus in good part this
poore mite, as that of the widowe, which did testifie
hir great good wil in a right smal matter. And as I
am most bound, I wil praie for you both, that God
our mercifull father, for his Christes sake, would
vouchsafe to graunt you to reade the Psalmes of
Dauid, and to meditate them by the same spirit
with Dauid, whereby ye may feele true comfort in
al troubles of mind and bodie, as did Dauid, and so
in the end be crowned in the heauens with Dauid,
and reigne for euer with Christ our spiritual Da-
uid in euermlasting glorie, Amen. Ashbie 7. of
March. 1579.

Your Honours most bound alwaies
to commaund in the Lord,

Anthonye

Gilbie.

THE EPISTLE TO *the Reader.*



BEING among humane affaires, those men which haue good causes and sound reasons for their enterprises, are of greater authoritie, and more able to persuaade a reasonable man, than they that can render no other account, but either their owne affectionate opinion for a cause sufficient, or their selfe wil, how vnreasonable soeuer, for an inuincible argument, or in a word, their headie rashnes for a lawe that may be in no wise gaine said. Therefore the Translator thinketh meete to shew some reason of his doings, that that thing which was most forceable to draw him to this translation, (who otherwise for his age is verie vnfit to take such paines) might somewhat preuaile, both to moue other that are more apt for such matters to do the like, and thee also the Christian Reader to a more attentiu consideration of those things, that are most diuinelic set foorth in this Booke. Wherefore these two causes especiallie brought him to take this worke in hand. First loue to his vnlearned countrymen. Secondlie, the excellencie of the worke it selfe. For considering that the Psalmes in English are in manie places read rather for taske as it were, and for fashion sake, than for good deuotion and with vnderstanding, which the spirit of God commandeth in al partes of diuine seruice: and because that to reade that which a man neither yet vnderstandeth, nor seeketh ordinarie meanes whereby hee may vnderstand, is a plaine contempt of the thing that is read, in that it noteth want of care, and therefore defect of loue, and consequentlie the hypocrisie of him that serueth God carelesslie. Againe (such is the miserable stare of

TO THE READER.

ournation) seeing that euerie congregation hath not a sufficient pastor to explaine and interpret these Psalmes, (as also other places of scripture) with liuelie voice of man (the principal and chiefe way that ought to be in the Church to edifie the conscience, and to build the faith,) therefore the Translator receiuing this Booke, which was come from farre, euen from a strange Countrie, and in a language vnknowne to the multitude, he was moued none otherwise than as a louing friend is wont to impart to his louers that thing, which he knoweth may be profitable to manie, and so set forth in our vulgar speech that thing wherof otherwaies they that haue greatest neede, should haue reaped the least commoditie, in so much as now euen the simplest poore man for a smal peece of monie, may by diligent reading in this Booke of that rare man THEODORE BEZA, attaine to a better vnderstanding of these holie Psalmes of Dauid, than in old time (by the report of the ancient) the great learned men were able, by the perusing of manie of the great Doctors of the Church. Further, sith we see this also by dailie experience, that what so euer we knowe, whether it be in slieng newes touching this or that matter, whereof mans mind is so desirous, or else euen in the Artes and Sciences which are gotten by great exercise and long practise, a man taketh a little or no pleasure in them, so long as he keepeth them to himselfe, and maketh no man priuie to them: but so soone as he vttereth them to others whome he loueth, then his ioy and pleasure increaseth, and he accounteth his owne knowledge so much the greater, the more that he hath participated it vnto other. Euen so this Translator, hauing viewed this Booke through out, could not be silent, but receiuing so great comforts himselfe thereby, tooke in hand (God giuing thereto good successe) to make it manifest al-

TO THE READER.

So to the common sort, that they might al reioice together in the Lord, hauing found so precious a iewel, which hath afore time bene hid from our forefathers, and is in our daies reuealed vnto vs by the goodnes of God. And he thinketh his labour wel bestowed, and his knowledge and comfort greatlie augmented, and aboundance of fruite redounding to himselfe, if his godlie purpose be wel accepted, that is, if it be generalie receiued, and reuerentlie embraced (as by right it ought) of them of whome chieselie in his trauel he had respect. Now as concerning the matter that is translated, we neede not speake manie words, it of it selfe being plentifullic garnished with most heauenlie sentences, as with most precious margarites, and furnished with al things necessarie, either for instruction touching this present life, or for a preparation to the world to come, is sufficientlie able to commend it selfe to the godlie Reader: onelie this I saie, that whereas there be two special kinds of explaining the Scriptures, one in long Commentaries, another by Paraphrasis, that is, by giuing the ful sense and meaning of the holie Ghost in other words, as briefelie as may be, this later is verie ancient (as we may see by that most ancient Chalde Paraphrast, who seemeth to haue written before anie of the Hebrew Rabbines) and most safe to certifie the consciences, when euerie thing appeareth plainelie to answere the verie text and original, and must needes be most profitable, because it giueth that matter in few words, which manie times can not be learned by long Commentaries. Therefore I do exhort you, good Christian Readers, deepeilie to consider, and thankesfullie to receiue this Paraphrasis of that great and godlie Learned man THEODORE BEZA, as a most profitable Booke for the vnderstanding of the Psalmes. So shal both your owne knowledge reap

TO THE READER.

ped of the labours of others be much augmented,
and manie to take the like paines wil be encoura-
ged, when they shal perceiue a godlie commoditie
arising, to counteruaile and recompence their tra-
uel employed for the increase of the kingdome of
Christ, whome I beseech to direct al his poore
flocke in the whole time of their pilgrimage, to
cleaue vnto him their shepheard and safe
keeper, and that he would send it com-
fort sufficient, to strengthen the
hearts of his children against
al the miseries and cala-
mities that may be-
fal, Amen.



THE PSALMES DIGESTED INTO A
 briefe Table, and brought to certaine principal
 heades, according to the direction of M. Beza.

The general
 matter of
 this whole
 Booke of
 PSALMES,
 concerneth

Doctrines, as	{ 1. 14. 15. 19. 24. 29. 32. 36. 37.
Psalme,	{ 45. 49. 50. 53. 73. 77. 87. 90. 95.
	{ 107. 110. 125. 127. 133. 134.
Doctrines	{ Political, as Psalme, 72. 101.
	{ Ecclesiastical, as Psalme, 78.
	{ Domestical, as Psalme, 128.
Prophecie, as Psalme,	2. 117.
Doctrines and Prophecie, as Psalme,	40. 97. 98.
	{ 3. 5. 6. 7. 12. 13. 17. 20. 25. 26.
	{ 28. 31. 35. 38. 43. 44. 51. 54.
Praier, as	{ 55. 56. 57. 59. 70. 71. 74. 79.
Psalme,	{ 80. 83. 84. 85. 86. 88. 89. 109.
	{ 115. 119. 120. 123. 130. 132.
	{ 140. 141. 142. 143.
Prophecie and Praier, as Psalme,	22. 69.
Consolation, as	{ 4. 11. 27. 39. 42. 52. 58. 93. 94.
Psalme,	{ 99. 102. 106. 112. 121. 122.
	{ 131. 137. 139.
Praier and Consolation, as Psalme,	10.
Thanksgiving, as	{ 8. 9. 21. 23. 30. 67. 75. 76. 81.
Psalme,	{ 82. 92. 100. 103. 104. 105. 111.
	{ 113. 114. 116. 118. 124. 126.
	{ 129. 135. 136. 144. 145. 146.
	{ 147. 148. 149. 150.
Doctrines and thanksgiving, as Psalme,	34.
Thanksgiving & prophecie, as Psalme,	16. 18. 96.
Victories or Triumphes, as Psalme,	46. 48.

The residue of the Psalmes,
 which be not particularlie ap-
 plied to anie of the former
 heads by BEZA, haue this re-
 lation by TREMELLIVS, to

Doctrines,	62. 91.
Praier and	{ 63. 64.
Doctrines,	{ 63. 64.
Praier,	60. 61. 108.
Praier and	{ 41. 138.
Praise,	{ 41. 138.
Praise,	65.
Thanksgiving	{ 66.
and Praise,	{ 66.



THE PSALMES OF¹

the princelie Prophet Dauid, as
they are set forth by that most
excellent man of this age

Theodore Beza.

PSALME. I.

The Argument.

This Psalme is a declaration of mans chiefe felicitie, whereof these be the principal pointes: 1 That they go farre astraine from the marke of true blessednes, as manie as go the waie that men commonlie walke, because men are euil of their owne nature, and of euil become wicked, and at the length they grow to be contempters of the Lord himselfe. 2 That we must learne that right waie of God alone, and that out of the doctrine which he hath giuen vs, wherem we ought to meditate daie and night. 3 That verie manie and mightie stormes and tempests do assaile him, which is entred into this waie: but he is like a goodlie faire tree, planted by the riuier of waters, which being watered with continual moistnes, is alwaies greene, and bringeth forth fruit in due season, and all things turne to his commoditie. 4 On the contrarie part, that the wicked are like vnto chaffe, which euen the least blast of wind scattereth abroad. 5 That then this difference shal truelie appeare, when God sitting on his iudgement seate, shal giue vnto the iust eternal blisse and felicitie: but as for other, they shal not be able to abide the sight of the Iudge, neither shal they stand in the assemblie of the righteous. 6 That it standeth fir a certaintie, that God is iust, and therefore aloueth the righteous of the godlie: but the waie of the wicked bringeth them to euillasting destruction.

THE

THE PARAPHRASIS.

1



LESSED is the man that neither asketh counsel of euil men for the framing of his life, nor standeth in that waie that is vsed of the wicked, nor sitteth with those that deride the Lord.

2 But whose whole delight is fixed in the lawe of the Lord, the which he considereth in his mind day and night.

3 Such one is like to a tree planted by the riuier of waters, which beareth fruit in due season, and neuer fadeth or corrupteth: and whatsoeuer hee doth, hath a prosperous end and successe.

4 The wicked are in a far other case, being like to chaffe, which the wind driueth here and there.

5 For neither the vngodlie shal be able to stand before God the Iudge, nor the wicked in the assemblie of the righteous.

6 For God approoueth and aloweth the life of good men, but the life of the vngodlie leadeth them to perdition.

PSALME. II.

The Argument.

This Psalme vndoubtedlie is a prophesie of Christ vnder the figure of Dauid, as the Apostles do expound the same, Actes 4, 13. and 5, 33. and Hebr. 1, 5. and 5, 5. declaring and prophesying, that like as Dauid, after manie and long battels, at the length attained the kingdome promised, the borders thereof being furre abroad dilated: euen so is Christ verie God and verie man, appointed by his father to be the king of the whole world. Yet shal all sorts of men, high and lowe, conspire
and

and band themselves together to hinder that decree: but in a moment they shall be overcome, and he shall be crowned in the verie citie of Ierusalem, even upon the throne of his crosse, and shall arise againe and overcome death, and shall spread the borders of his Empire to the uttermost coastes of the world. Wherefore they shall all perish, who so ever shall not willingly come under his obedience: and they shall be most blessed, who shall embrace him with due reuerence. This Psalme then doth appertaine to euerie member of the Church; in as much as all the godlie must be conformed to Christ their head.

THE PARAPHRASIS.

1 **W**HY doe the heathen rage, and the people mutter vaine things?

2 Why doe the Kings and earthlie Lords assemble, and the Princes consult against the Lord, and against the King that he hath appointed?

3 Let vs breake their bonds, saie they, and shake off their yoke.

4 But he that inhabiteth the heauens, derideth them: the Lord, I saie, wil mocke them and deride them.

5 Then in his wrath wil he cal vnto them, and terrifie them in great rage.

6 For I, shall he saie, haue annointed this my King to reigne vpon my holie mount Sion.

7 And the King shall saie againe, I wil declare what the Lord hath decreed of me, when he thus spake, Thou art my sonne indeede, this daie haue I begotten thee.

8 Aske of me, and I wil giue thee the heathen for thine inheritance, and the ends of the earth for thy possession.

9 Thou shalt breake them with an iron scepter, and crush them into peeces like potsheards.

10 Now therefore be wise, o ye Kings: be learned, o ye Iudges of the earth.

11 Worship the Lord, and do him reuerence, and reioice in him with feare and trembling.

12 Worship this his sonne, least he be angrie, and ye suddenlie perish, euen when his wrath shal flame forth; o then shal they be blessed that trust in him!

PSALME. III.

The Argument.

This third Psalme was made by Dauid, when by the sudden conspiracie of his sonne Absalom, being driuen forth of his citie and kingdome, he seemeth utterlie undone: and he teacheth by his example, that euen then, when God doth punish our sinnes, yet we must cal vpon him with earnestnes and faithfull confidence, euen in our most extreame daungers, resting partlie vpon his power, partlie vpon his loue declared vnto vs in the Gospel.

THE PARAPHRASIS.

HOW manie do vexe and trouble mee, o Lord: how manie do rise vp against me?

2 How manie do saie of me? *His God can not helpe him.*

3 But thou Lord art my shield on euerie side, my glorie, and the lifter vp of my head.

4 I called vpon the Lord, and he heard me out of his holie hil.

5 I lie downe therefore and take my rest, and awake againe: for the Lord defendeth me.

6 Though manie thousands be assembled, and compasse me round about, I wil not be afraid.

7 Come forth, o Lord, saue me, o God: doubtles thou hast smitten al mine enemies vpon their iawes, and hast broken their teeth.

8 It is the Lord that deliuereth his people, and this is now thy people that feelet thy blessing and mercie.

PSALME.

PSALME. IIIII.

The Argument.

This Psalm doth teach the whole Church, & euery member of the same, that when the wicked do rage, we ought not onlie not to despaire, or be discouraged: but rather bolliue to reprove our aduersaries, resting vpon the power of God, whereof we haue had so oft experience: and trasting to the goodnes of our cause, and chieflie to the most assured promises of the life to come, vpon the which we must alwaies haue our eyes bent, and neuer depend vpon the transitorie commodities of this world.

THE PARAPHRASIS.

1 **A**Nswere me when I crie and cal, ô Lord, the iudge of mine innocencie. O thou that hast brought mee so oft out of distresse, haue mercie vpon me, and heare my praiers.

2 O ye sonnes of men, how long wil you labour to distaine mine honour, reioicing in vanitie, and take counsel of things that shal neuer come to effect:

3 For be ye sure, that it hath pleased God to exalt me aboue others, and to embrace me with his special grace and fauour. The Lord wil heare me when that I cal vpon him.

4 Tremble ye therefore, and sinne no more, ponder these things in your minds, and meditate the same with your selues in your beds:

5 And worship the Lord with due worship, and trust in the Lord.

6 Manie do saie, How shal we growe vnto wealth and riches? But we desire, ô Lord, that the light of thy countenance may shine vnto vs.

7 For far greater is this inward iôie which thou giuest vnto me, than is theirs, when their vintage and haruest are most plentious.

8 I wil

8 I wil therefore quietlie lie downe and take my rest, for thou onlie, o Lord, dost keepe me in safetie.

PSALME. V.

The Argument.

This Psalm is also a prayer, and teacheth these rules of prayer, when anie is vniustlie afflicted. That is to saie, that we must praie earnestlie, and set this against al doubt of Gods good wil towards vs, or of his power, that he is our God and our King: and our impatience is to be bridled with this consideration, that the nature of God can not suffer the wicked unpunished: wherefore the more cruel that the enemies appeare, the more neare and more certaine is their destruction. Finallie, that we ought not herein to consider the punishment of our enemies, neither our owne commodities: but onely the glorie of God in our prayers, as he for this cause wil not faile to blesse vs.

THE PARAPHRASIS.

HEare what I saie, o Lord, vnderstand mine inward meditation.

2 Giue care vnto my crie, my King and my God: for thou art he to whome I doe present my prayers.

3 Heare my voice earelie in the morning: for dailie in the morning wil I prepare my selfe to praie vnto thee, and as out of a watch tower wait for thee.

4 For thou art not he, o God, which delightest in wickednes, neither wilt thou allow anie wicked person.

5 The proud shal not stand in thy presence, thou hatest al them that are giuen to wickednes.

6 Thou destroiest al liers, and abhorrest, o Lord, al the cruel and deceitful persons.

7 Wherefore I trusting in the greatnes of thy good-

goodnes, wil enter into thy palace, and I wil worship thee in thy holie place with feare.

8 Therefore thou ô merciful deliuerer of al thine, rid me that am oppressed from mine enemies, and make streight the waie wherein I may walke safelie before thee.

9 For none of them doth speake anie thing sincerelie and vprightlie, they haue a thousand fetches in their hearts to doe hurt, their throte is like an open sepulchre, their tongue with faire words doth onlie flatter.

10 Condemne them, ô Lord, and cause them to faile of their purposes: cast them downe for the multitude of their wickednes, and their rebellion against thee.

11 Then shal they al reioice that flie vnto thee for succour, and in that thou doest defend them, they shal triumph for euer: and al that feare thy name shal praise thee with ioie.

12 Because thou hast shewed thy fauour to the innocent, ô Lord: and hast defended him with the shield of thy mercie.

PSALME. VI.

The Argument.

This Psalme containeth a praier of a diuers arguments from the former. For before was described the conflict of the godlie vexed vniuſſlie by men onlie: but here is an example set forth of a man so sore oppressed of his enemies, that he wrestleth principallie with sinne and death, and with the verie sense and feeling of Gods wrath: the which battel is far the greatest and most dangerous. And these things are chieflie to be noted in this Psalme; that the fruit of sinne is most bitter, wounding most greivouslie both soule and bodie: and that the remnants of sinne doe stil remaine in the verie saints, for the which God doth chastise them sometimes most severe.

seuerelie: and that there is no remedie left, but this on-
 lie against this incurable wound, that is, the free mer-
 cie of God in Christ: and that the saints are brought
 vnto this grace, by an earnest abasing, and casting
 downe of themselves with a true knowledging of sinne,
 that they may obtaine forgiveness in Christ, apprehen-
 ded by faith, by feruent and continual prayer. Finally,
 that al this conflict shal turne in the end to the glorie of
 God, and most great commoditie of the saints, so that
 the other part of repentance, which is the amendment of
 life do folowe: and that we must desire to be deliuered
 from those euils, to this end, that we may be the instru-
 ments to set forth the praise of God.

THE PARAPHRASIS.

1 **O** Lord rebuke me not in thine anger, neither
 chastise me in thy wrath.

2 Haue mercie vpon me, o Lord, that am
 vtterlie without al strength, heale me, o Lord, for
 my verie bones are shaken:

3 Yea, and my soule is vtterlie amazed, but thou,
 o Lord, how long?

4 Turne againe, o Lord, and behold me, deliuer
 my soule, saue me of thy free mercie.

5 For the dead cannot remember thee, neither
 can he set forth thy praise in the graue.

6 I am wearie with sighing, my bed swimmeth
 euerie night washed with my teares.

7 Sorowe doth consume my face, I waxe wrin-
 led and old, by reason of the miseries wherewith I
 am oppressed.

8 Hence from mee, ye wicked, for the Lord
 hath heard my lamentable crie.

9 The Lord, I saie, hath heard my prayer, the
 Lord hath receiued me his humble suppliant.

10 Let al mine enemies bee ashamed and dis-
 maied, and flie awaie suddenlie confounded.

PSALME

PSALME. VII.

The Argument.

Whereas reprochful slanders do most trouble men, so that it is hard for them therein to bridle their anger, and other evils that folowe, especialie when we can find no comfort in the lawfull defence of the magistrate, we are taught in this Psalme to set the defence of God against men: but so, that we commit without al outrage of affections, the defence of our innocencie vnto God alone, the most seuerer punisher of slanderous tongues. And the circumstances and causes of the writing of this Psalme are diligentlie to be considered, whether it be referred to Saul, or to Semei: which historie is written 2. Sam. 16. or to anie other of Saules kinred, that we may learne, how that in the most greivous slanders and accusations, wherein both our good name and our life also is endangered, that we must yet keepe this moderation of mind and bridling of our affections. And this doctrine doth chieflie apperteine to the whole Church, and the gouernours thereof, whome Satan and his ministers do chieflie strike with these darts.

THE PARAPHRASIS.

I Trust in thee, O Lord my God, preserve me, and deliuer me from al those that persecute me.

2 Let him not deuoure me aliue like a Lion, and teare me in peeces, hauing none to deliuer me.

3 O my Lord God, if I haue committed this wickednesse, if my hands haue committed anie such mischief:

4 If I haue rendered euil to anie man, yea if I haue not deliuered this same man from danger that doth persecute me without anie cause:

5 Let the enimie pursue me vnto death, let him take me and cast me downe, and spoile me of my life, and burie al mine honour and credit with me.

6 Arise

6 Arise, o Lord, in thine anger, and come downe with thy power against al mine enemies : awake, o Lord, for my sake, to execute that iudgement that thou hast appointed.

7 Let the assemblie of people come about thee, and turne thee vnto them from thine high throne.

8 Lord execute iudgement among the people, iudge me, o Lord, euen as I am innocent & gildes.

9 Let the wickednes of the wicked I beseech thee come to an end, and establish the iust. For thou, o iust God, dost search the hearts & inward thoughts of man.

10 My defence is in my God, who defendeth the vpriight in heart.

11 God doth deliuer the iust, and the same God is dailie angrie.

12 So that vnlesse this wicked man repent, God hath sharpened his sword, he hath bent his bowe and made it readie.

13 He hath also prepared his deadlie weapons, and shooteth his arrowes against them that do so hotlie persecute me.

14 Behold he traueleth with mischief, he hath conceiued within himselfe to molest me, but he shal bring forth nothing.

15 He hath digged a deepe pit, but he shal fall into the pit that he hath digged.

16 The euil that he hath deuised against me, shal fall vpon his owne head, and the hurt that he hath wrought against me, shal fall vpon his owne pate.

17 I wil praise the Lord as he iustlie deserueth, and I wil sing praise to the name of the Lord most high.

PSALME. VIII.

The Argument.

This Psalm is a thankesgiving vnto God for many excellent benefites bestowed vpon mankind, that is, for

our creation in Adam, and our restoration and redemption in Christ. And although that man, by his owne fault, did fall from that high dignitie, wherein he was created: yet there doe remaine certaine notes and markes of that dignitie and excellencie, both in that he is the Lord ouer al the beastes, and hath a certaine power of life and death ouer them, and also in that singular providence wherewith God in mercie ordereth mankind: but that other state whereunto the eternal sonne of God hath exalted mans nature, being assumed into the unitie of his person, al the infirmities thereof laid aside, that he might make al that beleue partakers of his excellent glorie (to whome onlie also he graunteth this, that in this life they should haue the light of the true wisdom, and that they may vse al the creatures of God in this world with safe conscience) is the chiefe end of this Psalme, as the holie Ghost doth interpret it. *Matth. 21, 15. 1. Cor. 15, 27, and Hebr. 2, 8.*

THE PARAPHRASIS.

- 1 **O** Lord our God how excellent is thy name throughout al the earth! aduancing thy glorie about the verie heauens!
- 2 The verie mouths of infants & sucklings confirm thy power, so y^e al they that oppresse others, or do rise vp against thee, shal come to naught.
- 3 For when I behelde those thy heauens the worke of thy fingers, the Moone and the Starres so cunninglie set in order.
- 4 O what is man, saie I, that thou art mindful of him! that he being borne of mortal parents, thou shouldest regard him!
- 5 Thou hast made him little inferior to the Angels, and hast crowned him with glorie and honor.
- 6 Thou hast made him Lord ouer al the workes of thine hands, thou causest al to serue him.
- 7 Al sheepe & cattel, and the verie wilde beasts.
- 8 The foules fleeing in the aire, and the fishes

B. 1.

swimming

swimming in the seas.

9 O Lord our God how excellent is thy name
throughout al the earth :

PSALME. IX.

The Argument.

The Prophet doth teach the Church in this ix. Psalme continuallie to giue thanks for the benefites receiued at Gods handes, which do testifie both his infinit power and singular fauor, and by these examples both to comfort themselves in present miseries, and to confirm them against imminent calamities, which wil assuredlie fall vpon al them that vex the Church.

THE PARAPHRASIS.

I Wil praise the Lord with my whole heart, and
I wil shew foorth al his maruelous workes.

2 I wil be ioiful and reioice in thee, I wil sing
vnto thy name, o God most high.

3 For that mine enimies are turned backe, are
fallen downe, and perish at thy presence.

4 For thou hast maintained the right of my
cause, and sitting vpon thy throne of iudgement,
thou hast declared thy selfe to be a iust iudge.

5 Thou hast rebuked the multitude of the hea-
then, and thou hast destroied them for euer.

6 O enimie, the destructions that thou diddest
threaten, doe no where appeare, (thou saiest for-
sooth) that thou wilt destroie cities, and the me-
morie of the inhabitants shal together be aboli-
shed with them.

7 But the Lord hath an euerlasting dominion,
and sitteth alwaies to giue vnto euerie man his due
right. —

8 It is he onlie that ruleth the whole world righ-
teously, and gouerneth the people with equitie.

9 He is an high tower to the oppressed, and a safe
refuge

refuge to the afflicted.

10 Wherefore al that knowe thy name wil trust in thee, for thou neuer forsakeſt, o Lord, them that ſecke vnto thee.

11 Sing praises to the Lord which dwelleth in Zion, declare vnto the people his wortheie actes.

12 For he maketh inquisition for bloudſhead and murther, neuer vnmindful of his people, neither forgetteth he the crie of the oppreſſed.

13 Haue mercie vpon me o Lord, o thou that haſt deliuered me from deaths doore, ſee what violence mine enimies do vie againſt me.

14 That I maie ſhew ſooth al thy praiſe, and entering into Zion may with ioie declare that thou art my ſauour.

15 The multitude of the enimies are drowned in the ſelfe-ſame ditch, which they haue digged for me, and they are ſnarled in the ſelfe-ſame ſnares the which they haue hid for me.

16 The Lord is knowne by executing his judgement, by catching the wicked in their owne wiles and crafts.

17 The wicked ſhal fal backward into hel, and al they that forget God.

18 Neither ſhal the poore be alwaies forgotten, neither the hope of them that are oppreſſed ſhal faile them for euer.

19 Riſe vp o Lord, let not mortal men preuaile, let theſe wicked people be puniſhed by thine appointment.

20 Caſt them downe o Lord, let them al knowe that they be but men mortal.

PSALME. X.

The Argument.

The crueltie of the enimies of the Church is liuelie painted ſooth in this Pſalme, and their careleſſe ſecuritie: and

b. 2.

they

they are described to be much like the Giants called of the Poets Cyclops, yet at their enterprises in the end shal come to naught, because God wil neuer forsake his Church, nor suffer them to go unpunished.

THE PARAPHRASIS.

1 **W**H Y departest thou far off o Lord, and why withdrawest thou thy selfe when most need is, in the time of troble and calamitie?

2 The wicked with crueltie doth rage against the good, cause them to be snared in their owne craftie counsels.

3 For the wicked delighteth in his owne lustes, and the couetous man doth therein count himselfe blessed, and contemneth God himselfe.

4 He walketh with a proud countenance, and careth for nothing, and thinketh alwaie that there is no God.

5 Al things fall out prosperously vnto him, he putteth awaie thy iudgements farre from his sight, he casteth downe his aduersaries as with his onelie breath.

6 He thinketh in his heart alwaie that he shal neuer be moued, neither suffer anie aduersitie.

7 His mouth is full of cursing, griefe and iniurie doe lie vnder his tongue.

8 He lieth in waite in the villages to kil the innocent in secret places, & with glieng eyes he watcheth for the succourlesse.

9 He lieth in waite in secret, as the Lion doth in his denne, he lieth in waite (I saie) that he may spoile the poore drawn into his net.

10 He croucheth & lieth downe, so that heapes of the poore fall as a preie into his teeth & nailes.

11 He imagineth with himselfe, that God forgetteth these things, and doth not behold them, or at the least doth not alwaies marke them.

12 Rise

12 Rise vp o Lorde, lift vp thine hand, o most mightie, and forget not the poore.

13 For whie should the wicked aduance himselfe against God, perswading himselfe that thou wilt neuer cal these things to accompts :

14 But thou surelie doest behold these things, thou doest obserue, if anie man hurt or vexe another, that thou maist apprehend him, and set him before thy iudgement seate: the poore do rest vpon thee, and thou hast taken vpon thee to defend the fatherles.

15 Breake thou the power of this malicious and wicked person, search out his wickednes, that he being destroied suddenlie be seene no more.

16 God the eternal King wil cast downe and destroye the wicked out of his land.

17 O Lord thou hearest the desires of the poore, thou comfortest their heart, thou bendest thine care vnto them.

18 Deliuer the fatherles and the oppressed, least these earthlie wretches do exercise a continual tyrannie ouer them.

PSALME. XI.

The Argument.

The Prophet doeth heere teach, that the godlie are in this world like vnto birds, which are compelled to wander to and fro without certaine habitation, for the foulers snares: yet are not they to be heard, which thinke that a man should leaue his calling, either imagining that things are lead by fortune, or that the godlie otherwaies should perish. For the end wil declare it false, that al and euerie particular thing is gouerned by Gods providence, who wil neuer forsake them that trust in him, neither wil suffer them vnperished that despise him. And it seemeth that David made this Psalme, when the courtiers laboured, vnder the colour of friendship, to drawe

ban out of the Court, as though otherwise he should be slaine by Saul: the which thing he counted not meete to do, unlesse he were constrained by extreme necessity.

THE PARAPHRASIS.

IN the Lord put I my trust, how saie yee then, as men careful for my life, Flee awaie into your mountaines.

2 For lo, saie ye, the wicked haue bent their bowe, and haue laid their arrowes vpon their string, to shoote at those priuile that are of vpriight heart.

3 And whereas the verie foundations are shaken, what can the righteous do?

4 The Lord sitteth in his holie temple, the Lords throne is in the heauens, his eies doe behold al things, and he trieth mortal men with his eie lids.

5 The Lord trieth both the good and the bad, and he vtterlie hareth and abhorreth him that is giuen to wickednes.

6 He wil raine vpon the wicked, coles, fire, and brimstone, and stormie tempests, this is their portion appointed.

7 For the iust God loueth righteousnes, and he alwaies beholdeth them that do right.

PSALME. XII.

The Argument.

When the Church is sometime brought into this extremitie, that al men may be bold to doe al things, either by force or by craft, so that al things may seeme desperate, this Psalm doth teach vs notwithstanding, to cal vpon God with assured confidence. For seeing that both his wil and his promises are most certaine, we must needs conclude, that he doth heare the sighings of them that are his, whom he wil comfort in due time, and likewise that he wel knoweth the wickednes of the wicked, which he wil auenge at his good time.

THE PARAPHRASIS.

Helpe o Lord our sauour, for there is not a godlie man left, and the faithful are failed from among the children of men.

2 They speake deceitfullie euerie one to another, euen though he be his friend, flattering with their wordes, with double and deceitful hearts.

3 Cut off, o Lord, these flattering tongues, boasting themselves so proudlie.

4 They saie, We can bring to passe what we wil with our tongues, we may speake what we list, who is Lord ouer vs ?

5 But the Lord now at the length saith, I wil rise vp for these so pitifullie oppressed, and for the mourning of the miserable, and I wil set in safetie those that they haue snared.

6 The words of the Lord are pure words, euen as the siluer tried and fined seuen fold.

7 Therefore o Lord keepe them euerie one, and preserue them for euer from this wicked kind of men.

8 For the wicked do wander on euerie side, when the worst men are exalted into the highest place of honour.

PSALME. XIII.

The Argument.

The Prophet doth teach vs, the more desperate that the state of the Church is in this world, the more earnestlie must we praise vnto God, and beleue in him more stedfastlie, for that the prayers of the Saints shal neuer be made in vaine.

THE PARAPHRASIS.

How long o Lord wilt thou forget me ? how long wilt thou turne thy face from me ?

2 How long shal I carefullie consult with

b. 4.

my

my selfe, and torment my soule: how long shall mine enimie gape ouer my head:

3 Behold me, and heare me, o my God, restore lightes vnto mine eies, that I sleepe not in death.

4 Least mine enimie saie, that he hath ouercome me, and they that oppresse me, reioice that I am fallen.

5 But I trust in thy mercie, assured that this my heart at the length being deliuered by thee, shall be replenished with ioie, and I wil praise thee o Lord, of whose louing kindnes I haue had so good experience.

PSALME. XIII.

The Argument.

This Psalm setteth forth a most sorrowful description of the natural man, or of the man not regenerate, as Paul himselfe doth interpret it, Rom. 3. 10. The which corruption both of the vnderstanding and of the wil, doth chiefly utter it selfe in that deadlie hatred, which hath bin from the beginning, whereby the world doth persecute the Church. Howbeit, the Prophet biddeth the true Iſrael to be of good courage, resting vpon the hope of the comming of the Messiah. Wherefore we ought much more to be of good comfort, seeing that Christ is come alreadie, and hath fulfilled the whole mysterie of our saluation: whose latter comming yet we do looke for with the old fathers, when at the length we shall be brought home into our owne true vndoubted countrie.

THE PARAPHRASIS.

THAT men are so doting mad, to perswade themselves that there is no God, it is manifest heereby, that they are al so wicked: al doe make themselves abhominable, and not one of them doth leade his life aright.

2 The Lord himselfe, from whome nothing is hid, beholding men from heauen, to see if anie would

would knowe him, or seeke after him;

3 Doth find, that al are turned away from him, that they are altogether filthie, and that there is not one at al which ordereth his life aright.

4 Are not these mischieuous men altogether mad, which deuoure the holie people of God, as it were bread, and neuer cal. vpon God?

5 But the time wil come, when they shal be as feareful as they are now careles. For God doth defend the generation of the iust.

6 You make a mocke at the counsel of the poore, whome you oppresse: but the Lord is their refuge.

7 Oh that now at the length that sauour of Israēl would come foorth out of Zion! for then in deed Iacob should reioice, then shal Israēl be ful of ioie, when the Lord shal bring againe his captiues.

PSALME. XV.

The Argument.

The Prophet hauing declared in the former Psalmes the manifest and apparant enuies of the Church, now he sheweth who those be that are iudged of God: the true Citizens or inhabitants of the Church, or of the eternal kingdome of heauen, and such as shal neuer be cast out, opposing them against hypocrites, who though they be conuersant in the verie bosome of the Church, and that sometime also they haue authoritie and gouernement in the same, yet are they not of the Church, howsoeuer they both deceiue themselves with a false opinion of godlinesse, and other with a lieng shew of religion. He teacheth therefore, that the true worshippers of God are not discerned by those things that are common to good and euil men, that is to saie, by the obseruation of the outward worship, but by those things that are onlie proper to good men, that is to saie, by an upright mind to God, and an upright dealing towards men without al dissimulation, both the which they must testifie with

b. 3.

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an holie and iust life. Finally, he teacheth certaine precepts of an holie and iust life after this sort, that a man must be furre from al theft and deceit, that he may slander no man, to abhorre from hurting anie man, to be free from false accusations, to detest the wicked, to ioine himselfe with those that feare GOD, to set more by his oth, than by al the world, neuer to seeke gaine by the damage of an other, to exercise iudgement incorruptlie: finally, he addeth a sure and euident promise, that they shal neuer be forsaken of God, but shal haue euerslasting felicitie with him, who so euer doe keepe this course of life.

THE PARAPHRASIS.

I Pray thee o Lord, which of so manie as beare a roome in thy tabernacle, shal remaine forever in thy holie hills

2 He that walketh with an vpright heart, and worketh righteousness without al deceit.

3 Which slandereth not with his tongue, which neither hurteth his neighbour by open violence, nor by craft.

4 Who abhorreth the wicked, and maketh much of them that feare GOD, who wil rather willingly suffer damage, than to breake his promise.

5 Which doth not lend his monie to the hindrance of an other, neither condemneth the innocent being corrupt by reward.

6 Who so euer thus doth behaue himselfe, he shal enioie most certaine and vchangeable blisse and felicitie.

PSALME. XVI.

The Argument.

David in this Psalme, being as it were vanisshed in spirit, acknowledgeth the kingdome which he enioied, to be given him of God without his deserving, by whose aid and helpe he was able to rule and gouerne it orderly.

right

rightlie. Furthermore, whereas men, for the most part, are wont to abuse such domination vnto riot, he sitteth before him two furre other markes, that is, the true and earnest restoring of the worship of God, by taking away al shew of idol worship: secondlie, a careful defence of the godlie. Then he witnesseth that he is mindful of another everlasting kingdome, promised vnto him, and that he wil euer turne his eyes vnto it euen in verie death, and so by this hope he wil go downe comfortablie into the verie graue. For he trusting vpon the power of Messiah, which must die in deede, but shall liue againe before he feels anie corruption in the graue, so also shall he himselfe rise againe, and be made partaker of his eternal blessednes. Therefore this Psalm, amongst others, is plainelie written by the spirit of prophesie. For it containeth an excellent doctrine of the original of magistrates, of their authoritie and office, and doth manifestlie reprove the Pharisaical doctrine of the merite of works, eu'n of louing faith: as also it describeth Christe resurrection and his power, in raising vs againe from death (as Peter doth interpret it, Actes 2. 23. and Paule, Actes 13. 34.) not as a Prophet, but as an Euangelist. And where he calleth Messiah Chasid, that is (as I interpret it,) The man vpon whome the father hath powred forth most abundantie of his mercie and benediction, which we draw out of him alone by faith, he seemeth by one word to haue contained the summe of the doctrine of the Gospel.

THE PARAPHRASIS.

- 1 **P**Referue me o Lord, for thou art he in whom I do trust. O my soule say thus vnto the Lord,
- 2 Thou verelie art my Lord, yet am I able to do nothing that can profit thee.
- 3 But I do most gladlie waite, how I may comfort those saincts and excellent men, which are with me vpon the earth.
- 4 Doubtes they are most miserable that seeke

to anie other God, be it farre from me therefore that I should be partaker of their cruel and bloudlie sacrifices, the which I am afraide once to name with my mouth.

5 Thou o Lord art my portion, thou art my wages, thou alone art vnto me al sufficient.

6 And surelie a most pleasant place, and a most beautiful portion of inheritance is fallen vnto me.

7 I doe thanke thee o Lord, and wil giue thanks vnto thee, for that thou hast giuen me this counsel, and because thou doest teach me inwardlie euerie night.

8 I haue thee o Lord, and wil haue thee before mine eies: for so long as thou standest by me, I shal not be moued.

9 Therefore my heart leapeth, and my tongue reioiceth: yea, and this same my bodie, being in securitie, doth not feare verie death.

10 For thou wilt not leaue me in the graue, because thou wilt not suffer thy most deare beloved, vpon whom thou hast powred foorth al thy bountiful mercie, to feele corruption.

11 Thou wilt open vnto me the way to that true life: for the ioie wherewith the mind can rightlie be satiate, is set in the sight of thy countenance, and it belongeth onlie vnto thee, to graunt euermourning ioie.

PSALME. XVII.

The Argument.

This Psalm doth teach vs, when the tyrants do persecut either the religious false, or the godlie professors of the same, that we should yet keepe a safe conscience, and praie to God for deliurance. It teacheth also that thing, which Christ doth teach in the parable or historie of that glutton and poore Lazarus full of sores, that is, that the wicked rich men are fed in this life, but in the

the other they shal perish: howbeit on the contrarie, the Sainctes are here pressed with miseries, that they may learne to hope for better things, which hope shal neuer deceiue them.

THE PARAPHRASIS.

Heare o Lord that which is iust, hearken vnto my crie, bend thine eares vnto my prayers, which I powre foorth of an vnfaigned heart.

2 Let thy sentence be for me from thy iudgement seate, and declare that thou allowest the things that are right.

3 For thou thy selfe hast searched my heart in the night, thou hast tried me, and hast found no fault in me, nor that I am otherwise minded towards them, than my mouth doth testifie.

4 Concerning these men, I haue so behaued my selfe as thou commandest, I haue carefullie auoided the path that the oppressors tread.

5 Strengthen thou me therefore which walke in thy waies, that in my walking I do not wander.

6 I cal vpon thee, heare me my God, giue attentive eare, and hearken vnto my words.

7 Shew foorth al that thy maruelous mercie, thou that art the sauour of them that trust in thee, against such as stand vp against thy power.

8 Keepe me as the apple of the eie, and defend me vnder the shadowe of thy wings.

9 Against those wicked men that would destroie me, the enemies I saie that gape ouer me, with such greedines round about.

10 Fannes couereth their eies, and they speake cruellie.

11 They watch our steps on euerie side, hauing their eies onlie bent how they may cast vs downe to the ground.

12 For he is like a Lion gaping for his praie, and
like

like a Lions whelp, lieng in waite in his den.

13. But come thou forth o Lord, that thou maist preuent him, and cast him downe, and preserue my life deliuered from this wicked man, by thy sword.

14. Deliuer me I saie, by thy hand o Lord, from these mortal men, these mortal men I saie, that flourish so long, which thinke of nothing, but of this life, whose life thou doest so fil, euen as it were with delicates drawne out of thy store, that they haue aboundance to leaue to their children, and also to their posteritie.

15. But I now being vniustlie oppressed of him, shal once haue the full fruition of thy countenance, and when I shal awake and behold thee, I shal be satisfied.

PSALME. XVIII.

The Argument.

At what time this triumphent song was written by Dauid, it appeareth by 2. Samuel 22: and by the plaine and euident rule of the same, when he declared, after he had ouercome all his enemies, and had not onlie established his kingdome in his owne countrie, but farre abroad in other places, that he was bent vpon this thing onlie, to declare that he reigned not for his owne cause, but for the glorie of God alone. And we must needes graunt this, that we haue no writing extant of any Poet, that flourished most in wit and eloquence, to be compared with this Psalm, if we do but onlie looke to the phrase, But concerning the matter it selfe, he so describeth those his so dangerous perils, that he that readeth them, shal thinke himselfe almost to behold the things with his eyes. And so doth he paint forth the glorie of God in executing iudgment, and his diuine Majesty, with such a high style, that he that readeth it, may thinke the heauens and the earth yet still to shake. And he doth so set forth his victories, that we may thinke we see his triumphes before our eyes. And
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he doeth so attribute those things onlie vnto G O D, that he taketh no praise at al to himselfe. And also being assured of his propheticall spirit, that this kingdome, how flourishing so euer, was but onlie a figure and patterne of that eternal kingdome of Messiah, who should be borne of him: therefore doeth he extend his speech therevnto, and prophesieth that al people of the earth shal receive him for their King, as the Apostle Paule doth interpret it, Rom. 15. 9, 10, 11, 12.

THE PARAPHRASIS.

1 **O** Lord my strength, I doe loue thee from the bottome of my heart.

2 The Lord is my rocke and my fortress, my deliuerer, my God, my mount, my refuge, my shield, the horne wherewith I drine away the enimie, and my high tower of defence.

3 I haue praised the Lord, and called vpon him, and he hath deliuered me from al mine enemies.

4 The bands of death had compassed me round about and bound me, most wicked men like most raging flouds made mee afraide, enuironing me round about.

5 I did lie as it were wrapped in my winding sheete, euen snarled with the snares of death.

6 I called vpon the Lord in these extremities, I called vpon my God I saie, and he heard my voice out of his high palace, and receiued into his eares the crie that I made vnto him.

7 Then began the earth to quake and tremble, the verie foundations of the mountaines to shake and shudder.

8 And he breathed out smoke from his nostrils, spitting soorth fire out of his mouth: yea, casting soorth euen coles of fire.

9 He bowed the heauens and came downe, the darkenes beeing spred al abroade vnder his feete.

10 He did ride vpon the wings of the Angels, and

was

was caried with the wings of the winde.

11 Blacke darkenes enuironed his tabernacle round about, and he was couered with most darke and thicke cloudes.

12 Vntil his glistering brightnes did breake those cloudes, and the flames of fire did flash on euerie side.

13 At the length he thundered from heauen, and filled al places with his mightie sounding voice, and with hailestones and lightnings.

14 He shot forth his fire dartes, and increasing his lightnings, he terrified mine enimies and destroyed them.

15 Then the deepe bottomes of the waters appeared, and the foundations of the world were discovered at thy rebuke o Lord, and at the blustering winde of thy wrath.

16 So then hath he, stretching his right hand downe from the heauen, taken me and drawne me out of the bottome of the deepe waters.

17 From that mightie enimie I saie, and from the other enimies, by whose power I was oppressed.

18 For they verilie had almost cast mee downe and destroyed me at the sudden, but he was my statfe that staid me.

19 And he hath drawne me out of these straights, and placed me in an open and large place, because it so pleased him, without my deseruing, to fauour me.

20 For he had regard in deede of me that was oppressed of these men without cause, and granted these things to me being guiltles.

21 For I haue folowed the waie that the Lord hath appointed me, howsoeuer these men vexed me, neither could I be drawne by any of their injuries, that I should faile from my God as the wicked vs.

22 For I had al his lawes before mine eyes, neither

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ther did I put his statutes foorth of my fight.

23 But I behaued my selfe without hypocrisie with him, neither did I folowe mine affections, which else would easilie haue carried me forth of the waie.

24 Therefore had the Lord regard of me that was oppressed of them without anie cause, and fauoured me the innocent partie.

25 For thou o Lord wilt shewe thy selfe good vnto the good, and vpright to them that deale vp-rightlie.

26 And as thou shewest thy selfe sincere with them that deale sincerelie, so the craftie men shal perceiue thee to be more cunning.

27 For although manie times thy seruants be fore vexed, yet doest thou preferue them, and doest cast downe those that behaue themselues so proudlie.

28 Hence haue I my light, whereby thou causest me to shine, and driuest away my darkenes.

29 Thou hast made me to ouercome these dangers easilie, and to leape ouer the walles and lets that were in my waie.

30 For the waie whereby God leadeth vs is plaine, the word of God is most pure, the Lord doth defend al that trust in him as with a shield.

31 For who is God but the Lord? and who is mightie but our God onlie?

32 He hath girded mee with power, and hath made my waie safe.

33 He hath made me as swift as the Hindes, and hath placed me in most high and safe places.

34 He hath taught mine hands to fight, and he hath giuen me so great strength, that I am able to breake a bowe of brasse with these mine armes.

35 Thou hast preserued me with the protection of thy shield, and thou hast staied me with thy right hand when I was readie to fal, through thy
great

great mercie.

36 Thou hast caused me to go safelie without danger, and thou hast staied my sliding steps.

37 Therefore haue I pursued mine enemies, and taken them, and I haue not turned backe, til I haue destroied them.

38 I haue so beaten them downe, and troden them vnder foote, that they were not able to raise themselves againe.

39 For thou verelie hast giuen me such strength, that they which haue risen against me, haue fallen headlong at my feete.

40 Thou hast giuen me power to strike off their heads, and that I might destroie them that pursued me.

41 Yet Lord I graunt they cried vnto thee, but thou hast not deliuered them, neither wouldest heare their crie.

42 Therefore did I beate them smal like the dust, that the winde scattereth abroad: and I did tread them like the mire, which is trampled vnder the feete of them that walke the streetes.

43 Yea also thou hast deliuered me from domestical and inward troubles, and thou hast giuen me dominion ouer y nations that I neuer knew before.

44 Vnknowne people I say obey my cominandement, and strangers be compelled for feare to submit themselves vnto me.

45 The hearts of the strangers haue failed, so that they fal downe for feare in their strongest forts.

46 Let the Lord liue, and let him that is my defence be knowledged and worshipped of al, as he worthilie deserueth: let God my deliuerer be praised euerie-where.

47 Euen God I say, who is mine aduenger, who hath subdued so manie people vnder me.

48 Thou hast saued me from mine enemies, thou hast deliuered me from them that rose vp against me,

me, especialie from that cruel man.

49 Therefore wil I praise thee, euen among the prophane nations, and I wil sing vnto thy maiestie.

50 For verelie thou hast maruelouslie preserved thy king, and not onlie Dauid himselfe whom thou hast annointed king, but also thou hast shewed singular fauour to his seed that shal remaine for euer,

PSALME. XIX.

The Argument.

This Psalm doth teach vs the summe of al true diuinitie, the end whercof is, that we haue that knowledge both of God himselfe, and of the worship due vnto him, whereby we may become partakers of euermlasting life. Wherefore he saith, that men are taught the glorie and maiestie of God, that is (as Paule interpreteth it, Rom. 1. 10.) his eternal power and godhead, by the beholding of the heauens, by the orderlie chinges of daies and nights, but specialie by the golden beaustie of the Sunne, which shinieth ouer the whole world with an unspeakable course, so that no man can pretend the ignorance thereof. The which place the Apostle treateth, both in that Chapter cited before, and also in the Actes, 17. 27. But the Prophet addeth, that men do lacke a farr more perfect declaration, which may shew forth both those same things, and besides them the wil of God: to conclude, which may quiet our consciences that are greuouslie vexed with the deadlie wound of our sinnes, as the Apostle teacheth plentifully 1. Cor. 1. 21. and afterwards. And he affirmeth that these things are not taught vs any othenwhere, than by that doctrine which is giuen vs of him from the heauens, it printing in our hearts that true wisdom, not in words alone, but in deede also, that it might comfort vs with euermlasting gladnes. And seeing this power belongeth wholie to the Gospell, it is manifest that Dauid speaketh principally of this part of the written word of God, and that

that he treateth of that free forgiveness of finnes, which at that time was shadowed with the ceremonies of the Lawe, but now is expounded and uttered vnto vs most fullie and manifestlie, both by Christ himselfe, and also by the writings of the Apostles.

THE PARAPHRASIS.

1 **T**HE heauens declare the glorie of God, and this wide stretched frame of the heauenlie spheres, called the firmament, doth plainlie testifie, that they could not be created by anie other but by God himselfe.

2 The interchangeable course of daie and night, doth minister occasion to drawe out the power of that most wise creator, by that most ample and neuer ceasing race, as it were out of a liuely euer running fountaine.

3 Yea the heauens do also speake as with an high sounding voice, which may be vnderstood of al people, of al maner of languages.

4 For that same their most cunning workmanship, and the orderlie mouing by most constant and certaine spaces, wherewith chiefelie the Sunne is carried about, by that huge bodie compassed and couered with the heauens, as with a tabernacle, calleth as with a lowde voice vpon al men, from the one end of the world to the other.

5 For the Sunne it selfe like a bridegrome coming forth of his chamber, glistening with gold and pretious stones: or like a mightie champion stretching himselfe to runne his race,

6 Doth runne forth from the one vttermost border to the other, without anie wearines, and with a course incomprehensible, and there is none that can be hid from his heate.

7 But wee haue an other farre more excellent schoolemaister and teacher of this wisdom: yea, one that is perfect in deede, euen the doctrine de-

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clared vnto vs from heauen, and appointed of God, which doth fullie restore vs to perfection. By the which the Lord hath opened vnto vs plainelie al that appertaineth to our saluation, and doth teach al men true wisdom, so that they knowing their want of wisdom, should shew themselves willing to be taught.

8 The doctrine, I saie, ordeined of God, which teacheth the true waie of felicitie plainelie and euidentlie, and doth comfort the mindes with true ioye, and lighteneth the eies of the mind with true light.

9 For this is it which declareth the pure and vnto changeable worship of God, and the maner how to worship God most rightlie and sincerelie.

10 A thing more pretious by much than al gold, how pure so euer: and more sweete than anie honie combe.

11 For heereby thy seruants o Lord, are taught which waie they should walke, and they that walke this waie, shal feelee thee in the end most merciful.

12 But ah! who can vnderstand his faults? wherefore I beseech thee mercifullie to deliuer me from these faultes, that I can not by anie meanes vnderstand.

13 And suffer not me thy seruant to be ouercome of these vnbrideled affections: but rather graunt that I may leade this life vpriight, and free from wickednes.

14 That I neither speake anie thing, nor thinke anie thing in my heart, which may not be acceptable vnto thee in whose sight I stand, vnto thee I say, o Lord, my defender and deliuerer.

PSALME. XX.

The Argument.

Here is an example of the prayer of godlie subiects, for the preserua-

preseruatiō of their magistrates, especially in the chiefest dangers, such as this was, which is supposed to haue bin the cause why this Psalme was made, as is declared 2.Sam.10.and 1.Paralip.19. Out of the which prayer these principal points of doctrine are to be gathered. 1 That God is the author and preseruer of policies. 2 That policies are established by Gods helpe, not by fortune, nor by the mere and alone wisdom of man. 3 That some kind of warfare is both iust and necessarie. 4 That there is great difference betwixt the confidence and trust of the wicked, and of the godlie.

THE PARAPHRASIS.

THE Lord heare thee in these dangers, and being called vpon by thee, place thee in safetie.

2 The Lord come down frō his sanctuarie to help thee, euen from ſ mount Zion to strengthen thee.

3 Let him declare that thine oblations are acceptable vnto him, consuming thy burnt offerings with fire from the heauen.

4 And graunt vnto thee that thy heart desireth, and accomplish al thy purpose.

5 That we may triumph, being deliuered by thee o Lord, and that we may celebrate thee our God with banners displaid, which hast graunted al the petitions of our king vnto him.

6 For doubtles now thou hast preserued in deede the king that was annointed by thee, thou hast heard him now out of thy heauenlie sanctuarie, and hast defended him that trusted in the power of thy right hand, which bringeth saluation.

7 For they do trust in their chariots and in their horses, but we do onlie remember thy name.

8 Wherefore they are broken downe and fallen, but we stand vp right.

9 Assist vs o Saviour, let that King heare vs, when we cal vpon him.

PSALME

PSALME. XXI.

The Argument.

This Psalme dependeth of the former, and namelie it containeth a thanksgiving for a notable victorie which was gotten, the which victorie the Church imputeth to the bountifull clemencie of God alone, who promisseth it the selfe-same helpe in al other distresses.

THE PARAPHRASIS.

THou hast giuen cause of new ioie vnto thy king, o Lord, which acknowledgeth himselfe preserved by thy power, reioicing therein with al his heart.

2 For thou hast giuen him his hearts desire, and thou hast graunted vnto him that which he requested in his praiers.

3 Yea, thou hast preuented him with thy benefites, & thou hast crowned his head with a crowne of most pure gold.

4 He required this thing onlie of thee, that he might escape alieue and safe from this battel, but thou hast graunted vnto him a life that shal neuer faile.

5 So great glorie hath he attained by this thy defence, and so great is the glistering of this honour wherewith thou hast crowned him.

6 For surelie thou hast made him to be a singular and euerlasting example of thy mercie to al men, and thou beholding him with thy pleasant countenance, hast wonderfullie comforted him.

7 Seeing therefore the king doth trust in the Lord alone, and doth depend wholie of the mercie of the most high God, surelie his throne shal neuer be shaken.

8 Thine hand hath taken thine enimies, o King, thy right hand I say shal apprehend thine enimies
that

that hate thee.

9 Thou in thy wrath shalt cast them into the flaming fornace, that the Lord may consume them, & vtterlie destroie them by the heate of his wrath.

10 Yea, and thou shalt vtterlie destroie their children, that they shal neuer appeare among men.

11 For thou art he against whome they haue intended al these euils, against whome they haue inuented that which they could not bring to passe.

12 Thou shalt cause them to turne their backs vnto thee, by directing thy darteres against their faces.

13 Graunt, o Lord, that thy mightie power may appeare, which we may sing foorth with thy great praise, and celebrate in Psalmes.

PSALME. XXII.

The Argument.

Whereas we can neuer sufficientlie consider that battel of Christ, whereupon our victorie dependeth, and wherein onlie we may plainelie behold both how horrible a thing it is to fall into the hand of God our iudge, and how great the mercie of God is toward his Church, and finally, how high the mysterie of the wisdom of GOD is: surely this Psalme among others is worthie neuer to be out of our hands and memorie. For it so painteth forth the abusing of the sonne of God, that we may almost see him with our verie eyes, and heare him with our verie eares, as yet hanging upon the Crosse, and casting forth those most sorrowful sighes, in that conflict with Satan, with our sinnes, and with death, and as it were wrestling forth out of the verie bottome of the helles: Furthermore, this Psalme describeth plainelie and euidentlie also the famous victorie of his resurrection, and the euerlasting office of the eternal Bishop and Doctour, which he shal exercise vnto the end of the world, by his Ambassadors, for to gather his Church out of all nations,

nations, and to preserue it : and thus do the foure Euangelistes interpret this Psalm in the historie of the Passion, and the Apostle also in the Epistle to the Hebreues.

THE PARAPHRASIS.

1 **M**Y God my God, why doest thou forsake me, and withdrawest thy selfe so farre from my crie, that thou shouldest not deliuer me ?

2 I crie, o my God, in the day time, yer doest thou not heare me, although I also crie in the night season without anie ceasing.

3 Howbeit thou art that same holie God that doest inhabit that sanctuarie, which is appointed for Israel to set foorth thy praises therein.

4 For thou art he in whome al our fathers haue set al their hope, and not without cause : for thou hast deliuered them.

5 For they haue cried vnto thee, and thou hast deliuered them, neither failed they at anie time of their hope.

6 But I am so miserable, that I may be called a worme rather than a man, euerie-where exposed to the mocking of al men, and to contempt.

7 Al that behold me mocked me, and wagged their heads, skoffinglie deriding me :

8 Go to now, say they, he rested vpon the Lord, let him deliuer him, let him saue him, if he do so fauour him.

9 But thou art he that hast drawne me out of my mothers wombe, and hast had a special care ouer me, so that thou hast caused me to looke vp vnto thee, when I did hang on my mothers breasts.

10 So soone as I came foorth into the world, I was committed vnto thee, euen then thou diddest declare thy selfe to be my God.

11 Now then, when so great miserie doth approach vnto me, be not thou farre from me, which am de-

stitute of al manner of succour besides.

12 For mightie bulles do enuiron me, great bulles and cruel do compasse me about.

13 And they run vpon me with gaping mouthes like raging and roaring lions.

14 I slide away like water, al my bones are wrested out of ioint, my hart melteth like waxe within mee.

15 Al the comfortable moisture of my bodie is dried vp, so that I am like a dried potsheard, my tongue cleaueth to the roofof my mouth, and I seeme now to lie in the dust of the graue without life.

16 Dogs stand about me, and barke against me on euerie side, I am compassed about with multitudes of most wicked men, they haue stricken through my hands and my feete.

17 One might easilie number al the bones of my bodie so stretched out, the which thing they behold careleslie and with pleasure.

18 Moreouer, they parted my garments amongst them, and cast lots for my robe.

19 But thou ô Lord forsake me not, but rather thou that art my strength hasten to helpe me.

20 Deliuer my soule from this their rage, and rid me out of the power of these dogs, which is forsaken of al.

21 Deliuer me I saie out of the iawes of the lions, and from the hornes of these most cruel beastes.

22 Thus I being preserued by thee, wil declare thy renowned power (whereof I haue had experience) vnto my brethren, and I wil praise thee with these words in the middest of their assemblie.

23 Al ye that worlship the Lord come hither, al the seede of Iakob praise him, al the posteritie of Israël, I saie, glorifie and reuerence the Lord.

24 For he hath not cast awaie nor despised a man most miserable of al others, neither hath he turned awaie

awake his countenance from him, but rather hath heard him, when he called vnto him.

25 I wil praise thee, o Lord, in the most populous assemblie, and I wil paie my vowes in the sight of al them that feare thee.

26 Then the most miserable, whosoeuer they be, shal be fed with meate abundantlie: then they that seeke the Lord shal be refreshed, not for a moment onlie, but shal praise him, receiuing the inward comfort of euerlasting life.

27 Al men, euen to the vttermost coastes of the earth, shal make mention of him, and being turned vnto the Lord, whome they had forgotten, al nations, I saie, shal worship thee o Lord.

28 For then shal the Lord challenge vnto himselfe y^e authoritie of his kingdome ouer al nations.

29 Finalie, then the mightiest of al men shal hasten to his feast, and worship him, euen they that are readie to die, and whose life was thought past recouerie, shal fall downe and worship him.

30 Neither shal this benefit be ended by their life, but their posteritie also shal serue the Lord, whom he wil reckon in his familie from age to age.

31 For one sort succeeding another, shal declare the righteousness of the Lord, and they shal testifie vnto their posteritie, that shal be borne after them, that he onclie is the authour of this marvellous worke.

PSALME. XXIII.

The Argument.

Dauid of a shepheard being made a most mightie king, (contrarie to the error of the Epicures, which do dreame that al that they haue, cometh vnto them either by fortune, or by their owne industrie, and so abuse al the good things that they haue vnto al filthines) doth attribute al those things to the liberalitie of God alone: vsing two similitudes, one of a shepheard that prouide

death for his flocke with great carefulnes, the which similitude is most apt for Dauid being once a shepheard: and it also admonisheth the kings, that they ought to be the shepheards and feeders of the people. The other similitude is taken from them that keepe good hospitalitie, which most liberallie receiue those trauelers that come vnto them: the which thing also doth admonish vs of our state, and sheweth how al things are sanctified vnto vs by the word of God and thankesgiuing, what soeuer the Lord ministreth vnto vs for the vse of this life. Last of al it teacheth vs, that we ought to rise from those transitorie benefites to those euerlasting and heauenlie blessings, seeing that godlines hath the promises both of this present life, and of the life to come.

THE PARAPHRASIS.

1 **T**HE Lord is my shepheard, I neede not to feare anie famine.

2 He lodgeth me in greene pastures, and leadeth me to the pleasant riuers of waters.

3 He restoreth me to life being ouertyred, and doeth leade me in a plaine and pleasant waie, deserving thereby euerlasting praise for his mercie.

4 Therefore, though I should go by most darke and dreadful vallies of death, I wil feare none euil, trusting vpon the rod and shepheards hooke of my shepheard.

5 Thou, in the verie sight of mine enemies, doest prepare a deintie table for me, thou doest annoint my head with oile, and giuest me a ful cup.

6 And surelie thy goodnes and mercie shal followe me, to cause me to dwel in thy house al the daies of my life.

PSALME. XXIIII.

The Argument.

This most sweete Psalme doth teach vs, that as God is the creator of al things, so is he the Lord of al, howbeit that
he

he hath chosen vnto himselfe out of the multitude of men, some certaine persons, whome onlie he accounteth for his subiects, and whome alone he hath appointed to everlasting blisse. Furthermore, he declareth who these are, and by what workes the true members of the Church may be knowne, that we may understand that they are not al of the Church, who are outwardlie conuersant in the Church. But because there was but one certaine nation as yet comprehended vnder the covenant (the Israelites I meane) and there was but one place certaine, in the which the Church was bound to assemble (that holie mountaine I meane, in the which the Temple was then to be builded:) therefore doth David chieflie make mention hereof, and doth treat by the spirit of prophesie, of the magnificent building of the Temple. Yet doeth he exhort the people, that they should not onlie regard the outward building, and the outward rites and sacrifices: but that they should chieflie giue their hearts vnto him that promised to dwell in the Temple. And this same doctrine doth euen now at this daie declare the true vse of the sacraments, and doth much more appertaine vnto vs, vnto whome the truth is plainelie reuealed, al the shadowes of the Lawe being abolished, than it did to the old fathers.

THE PARAPHRASIS.

1 GOD is the Lord of the earth, and of al things therein contained, euen of the whole world I saie, and of al that dwell therein.

2 For it is he that built the earth vpon the sea, & placed it to appeare about the floods, as we see.

3 Howbeit he hath chosen vnto himselfe a certaine mountaine, into the which, loe, who shal ascend: and who shal stand in that place consecrate vnto him.

4 Euen he, whose hands are not polluted with wickednes, that is of a pure heart, which gapeth not for vaine things, neither sweareth deceitfullie.

5 Such a man shal receiue blessings of the Lord abundantlie, and in the end shal find him a saviour, as he, that can not lie, hath promised.

6 And this is thy true seede o Iakob, euen the generation of men, that seeke God, and present themselves before thee o Lord.

7 O ye gates lift vp your postes! mount vp, I saie, ye eternal gates, that the King of glorie may enter!

8 Who is this glorious king? That same Lord strong and valiant, that mightie warriour.

9 Lift vp your head postes o ye gates! mount vp, I saie, you gates, that this King of glorie may enter!

10 Who is this glorious King? The Lord of hostes, he is this King of glorie.

PSALME. XXV.

The Argument.

This Psalm teacheth a forme of praier dailie to be used of the whole Church, and of euery one of the saintes of God: wherein three things are requested euen by faith, regarding the promises already made vnto vs, and confirming it selfe by the experience of former benefites. The first is, the free forgiveness of sinne. The second, that we may be gouerned by the holie Ghost, in the whole course of our life that remaineth. The third, a defence from the iniuries of our enemies: the which three do answere to the petitions of the Lords praier, wherein we require to haue our sinnes forgiven, and that we be not led into temptation, and so be deliuered from euil.

THE PARAPHRASIS.

1 **V**NTO thee, o Lord, I lift vp my whole heart.

2 O my God, my hope is onlie fixed in thee, let me not be repulsed, I beseech thee, and put to shame, and so be derided of mine enemies.

3 And surely, thou wilt not suffer them that depend vpon thee, to be put to shame: but rather must these

these faithles persons, that persecute the innocent, be brought to shame.

4 Graunt, ô Lord, that I may vnderstand in these so great perplexities and extremities, what way thou appointest thine to walke, and teach me thy pathes.

5 Guide my steps in thy truth, and teach me continualie: for thou art he, ô my God, of whom I do looke faithfullie for my deliuerance.

6 Be mindful ô Lord of thy mercies, which thou hast shewed so oft to thy seruants, and of thy manifold goodnes, which thou hast declared in al ages.

7 Contrariwise, ô Lord, forget al the follie of my youth, and al my trespasses, and remember me, ô Lord, of thy singular mercie and goodnes.

8 And why should not I thus hope? seeing the Lord is merciful and true in his promises, therefore doth he cal againe into the way, the sinners that go astraie.

9 He also, after they be humbled & made meete to learne, doth teach them gentlie and meekelie, and declareth how louinglie he vseth to gouerne his.

10 Which waie so euer the Lord doth leade his, his mercie appeareth, as also how constantie he keepeth his promise to them that keepe his covenant, that he hath made with vs, as the singular testimonie of his mercie.

11 I beseech thee ô Lord therefore, for thy great mercie, and for the honour of thy holie name, forgive me my sinnes, the which I acknowledge to be great and manifold.

12 O how happie is he that feareth the Lord! for he wil teach him the waie that he ought to walke.

13 His mind enioieth a continual rest, a blessing shal alwaie followe him, wherof his posteritie shal be partakers.

14 These are they, to whome the Lord doth re-

neale his counsels, which are otherwaies hid from vs, euen that his couenant I saie, to them that feare him.

15 Wherefore I haue mine eies alwaies bent vpon the Lord alone, for he in the end wil rid my feete soorth of these nets.

16 O looke vpon me, and haue mercie vpon me, for I am verie miserable, and forsaken of al.

17 Sorowes oppresse my heart on euerie side, deliuer me from these miseries.

18 Behold how miserablīe I am vexed and tormented, and put awaie my finnes, which are the verie cause of al these miseries.

19 Behold how manie do hate me, and how bitter hatred they beare against me.

20 Defend me and keepe me from shame, for in thee onlie do I trust.

21 Graunt that I may be preserved safe in simplicitie and integritie, the which I do waite for of thee.

22 Finalie, ô God, deliuer thou Israël out of al troubles.

PSALME. XXVI.

The Argument.

It is a verie hard thing in the Court to retaine true religion, and vprightnes of life and conuersation, chiefelie when wicked men do reigne: & there flatterers do rage, partlie by open violence, partlie by false accusations: and an other sort doth sing in their eares, that they must frame their wits to serue al turnes and purposes, euen as the fish called Polypus doth change himselfe into the colour of the stone whercunto he cleaueth, so that some do altogether leaue their vocations, providing for their owne commodities to the great damage of the common wealth: others do by little and little fall to the Courtlie maners like the rest. And some there be, who for the wicked life of certaine others, do either abstaine from the holie

holie assemblies, or gather vnto them-selues apart priuate conuenticles, as did the Catharians, and the Nouatians, and manie Monkes that went into solitarie places, and the Anabaptistes of our time. But David contrariwise, though his state was no better in the Court of Saul, yet doth he perscuere in his place and vocation, and doth the more diligentlie frequent the holie assemblies that were polluted with no idolatrie, whiles he is driven from them by violence: neither when he is driven thence doth he repent of his constancie, but being alwaies one man, he doth commit his cause vnto God, and stil continueth to abhorre the counsels and the examples of the wicked, and plainelie testifieth that he wil make a true profession of his faith, and that he wil liue an vpright life, resting vpon the promises of the most merciful and most mightie God.

THE PARAPHRASIS.

1 **O** LORD, iudge thou my cause, for surelie according to my power, I haue endeouored my selfe to walke vprightlie, and I setting almy confidence in thee, o Lord, am minded to continue without wauering.

2 Thou o Lord prooue me and trie me, and search the secret of my heart.

3 Surelie mine eyes are alwaie bent vpon thy goodnes, and I haue appointed thy truth to be the guide and leader of my life.

4 I haue carefullie auoided the companie of these most vaine men, and I haue fled awaie from these deceitful dealers.

5 I hate the assemblie of euil men, neither do I accompanie the wicked.

6 I do present my selfe before thine altar, not onlie with my hands washed in water, but rather purified from al wickednes.

7 That I may openlie set foorth thy praise, and celebrate thy wonderful workes.

8 For there is nothing that I loue more dearelie, than that temple, wherein thou hast set thy seate, euen the house of thy Maiestie.

9 Wrap me not in I beseech thee with these wicked persons, neither account me with these cruel men.

10 Who do speedilie put in execution their wicked deuises, and whose hands are ful of bribes.

11 But I haue walked vprightlie to my power, therefore haue mercie vpon me, and deliuer me.

12 That I do stand vpright in the waie, I do attribute it to thee, o Lord, and wil magnifie thy name in the publike congregations.

PSALME. XXVII.

The Argument.

Whether we saie that Dauid did write this Psalm, when he was now deliuered, or when he was in the midst of his dangers, it is no great matter. But here are opened vnto vs, euen when all things seeme most desperate, three liuelie, and neuer failing fountaines, whence we may draue assured comfort. One is, to take hold of the power of God by true faith, and oppose it against all the braggies of the enemies. The second, a continual desire alwaie of the glorie of God, keeping euermore a safe conscience, and vsing diligentlie the meanes, whereby our faith may be confirmed, that is to saie, the hearing of the word preached, and the use of the sacraments: if so be that we may haue them: if not, yet must we haue a continual meditation of them. The third is, earnest prayer, with faith and patience.

THE PARAPHRASIS.

1 **O** Lord, seeing thy wil doth manifestlie appeare, like a most bright light vnto me, in this so great darkenes to deliuer me, whome shal I feare? seeing my life standeth vpon the strength of the Lord, of whom shal I be afraid?

2 I speake of experience: for so oft as those wicked tyrants, mine enimies, did runne vpon me, as though they would deuour me with their teeth, they fel downe voide of their purpose.

3 Hereafter therefore, though the enimies come forth with their armies set in araie against me, yet wil I stand without al feare: yea, though they enter into battel against me, I wil hereof take the occasion of more confidence.

4 Neither do I yet herein provide for mine owne priuate commoditie, but I beg and craue this one thing of the Lord, that I may dwel in the house of the Lord, and leade my life with him, euen to spend my whole life in beholding the beautie of the Lord, and to meditate in his holie temple.

5 For there trulie, vnder the roose of his house, wil I lie hid, when anie storme commeth: in the secret place of his pavilion shal I be hid, whilest that I be set vpon an high and safe rocke.

6 Yea, euen now already like a conquerour I mount vp, lifting mine head aboue mine enimies that compas me about: wherefore I wil offer sacrifice ioyfullie in his tabernacle, and I wil sing and praise the Lord.

7 Receiue therefore, ô Lord, the voice of my crie, haue mercie vpon me, and heare me.

8 My heart doth continualie meditate that same thy commandement, *Seeke ye my face*, that is, euen as I now open my selfe: wherefore I do obeie thee, ô Lord, and I do seeke thy face.

9 Turne not away ô Lord, neither reiect thy seru-
uant in thine anger: thou wilt yet helpe me, leaue
me not, neither forsake me, ô my sauiour.

10 Though I be destitute of al mans helpe: yea, euen forsaken of my verie parents, yet thou, ô Lord wilt succour me.

11 Teach me the waie that I should walke, and make plaine the path-way vnto me, against whom
so

so manie enimies do lie in wait.

12 Giue me not vp to the lust of mine enimies: for they are risen vp against me, which are not ashamed to lie, or to commit anie wickednes.

13 Yet I trust that I shal be safe, and comfortable enioie the Lords benefites.

14 Go to Dauid, waite vpon the Lord with a couragious and constant heart, waite vpon the Lord I saie.

PSALME. XXVIII.

The Argument.

Dauid in this Psalme suffering the person not of a priuate man, but of a publike, euen of a king appointed by God himselfe, praieth for himselfe, and for Gods people, with such confidence (although he could not line safely, no not as a priuate person in the kingdom of Saul) that he giueth thanks for his petition graunted already. And he addeth certaine prayers, vndoubtedly by the spirit of prophesie, against al such as persecute the Church, not by ignorance or sudden affliction, but of set purpose and obstinate malice. Wherevnto appertaine those things that are written 1. Sam. 23. 17. and 24. 21.

THE PARAPHRASIS.

1 **I** Call vpon thee o Lord my defence, be not deafe at my crie, for if thou keepe silence, I shal differ nothing from them that die, and are laied in the earth.

2 Heare my prayers therefore whilest I may crie, and regard me that stretch vp my hands to that thy most holie sanctuarie.

3 Count not me o Lord amongst these wicked men, who reioice in wickednes, who wil offer in words al duties of friendship, and to be at commandement, but in their hearts they haue most wicked deuises.

4 Giue vnto them their worthie reward, euen that

that which their wicked deedes deserue: recompence them, I saie, according to their desert.

5 For seeing they hinder the worke that thou hast determind to bring to passe, both willinglie and wittinglie, certainenlie thou wilt destroe them, o Lord, much lesse wilt thou increase them with thy blessings.

6 I giue thanks therefore vnto the Lord, which hath heard my praiers.

7 The Lord is my strength and my shield, this is he in whom my heart doth rest, hauing experience of his support, he for ful conclusion comforteth my heart, him wil I praise.

8 The Lord strengtheneth his seruants, neither wil thine annointed trust to anie other.

9 Deliuer thy people, o God, and declare thy fauour towards them, whom thou hast chosen peculiarie to be thine: feede them, and extoll them vp for euer.

PSALME. XXIX.

The Argument.

Whereas no men commonlie vse to be more proud, and to shew themselues in the end despisers of the verie maiestie of God, than they, to whome God hath made others subiect, to be gouerned by them, so that they challenge vnto themselues to be honoured as gods, and suppose that they may do what they lust vnto others: this Psalm teacheth Kings and Princes peculiarie, by the comparison of their power (how great soeuer it be) with that infinite power of G O D, which doth utter it selfe in the terrible thunders, and other tempestes, and their effects, to remember rather how farre they are abased vnder his power, and of whome and vpon what condition they haue receiued their authoritie, rather than to be proud that they are aboue a few mortal men for a little season. Again, seeing that the kings themselves are oftentimes sorsed and demented by the flatterie of the

the people, he admonisheth them that be of God, that they be content to obey their magistrates, as Gods ministers: yet that they learne to depend onlie of God, and to wait for al good things from him.

THE PARAPHRASIS.

- 1 **O** Ye kings, and al ye of power, giue place vnto the Lord, giue vnto the Lord, I saie, the honour of al glorie and power.
- 2 Giue vnto the Lord the maiestie and glorie due vnto his name, and fal downe and worship him in that his most beautiful temple.
- 3 This is that Lord, whose voice thundering foorth of the midst of the waters, doth witnesse himselfe with such a lowd sounding voice to be the verie God of glorie, euen by that voice, I saie, which breaketh foorth of the midst of the clouds drinen by tempests.
- 4 The voice of the Lord is verie mightie, the voice of the Lord is ful of maiestie.
- 5 The voice of the Lord breaketh the most high Ceders of Libanus.
- 6 And he plucketh them vp by the rootes, and causeth them to skip like a wanton bullocke, and he causeth those most mightie mountaines to tremble and to shake.
- 7 The voice of the Lord doth cast foorth fire striken out of the verie clouds.
- 8 The voice of the Lord doth shake the horrible wildernes, and the high rockes of the Arabians.
- 9 The voice of the Lord causeth the hindes to cast their calues, and maketh the woods bare, by casting downe their trees with terrible noise: the godlie in the meane season praising him in his temple.
- 10 By him commeth the horrible floods of waters, but so, that he sitteth as gouernour ouer them: for the Lord is King for euer.

31 This

11 This is he that giueth power to his people, euen the Lord that blesseth his people with continual benefites.

PSALME. XXX.

The Argument.

It is verie probable that David made this Psalme, when Absalom and Sheba were slaine, and he returned into the citie, as it is declared, 2.Sam. 20. when he would purge his house, and as it were consecrate it a new vnto God, that was polluted by the incest of his sonne, and other wickednes: wherein there appeareth some ceremonie to haue bin vsed, as appeareth by the historie of Nehemiah, in dedicating the walles of the citie, and by dedicating the house, Deut. 20, 5. And he giueth great thanks therefore vnto God, to whose onlie mercie he doth giue the praise of this his restoring to his kingdome so sudden, euen done as it were in a moment. And he doth also confesse, that it came to passe by his owne foolish securitie, that GOD did breake off the continuance of publike peace, and other his benefites.

THE PARAPHRASIS.

- 1 **I** Wil magnifie thee ô Lord my deliuerer, which hast not suffered mine enemies to triumph ouer me.
- 2 I haue cried vnto thee ô Lord my God, and thou hast saued me that was readie to die.
- 3 Thou hast deliuered me ô Lord, from the verie graue, and hast restored life vnto me, who should else haue gone downe into the pit.
- 4 Sing with me vnto the Lord, al ye that are receiued to his mercie, and celebrate his memorie with perpetual praise.
- 5 For in one moment doth his anger end, but his fauour endureth to the end of our life: so that if we go to bed in the euening with sorowe, in the morning cometh some cause of reioicing.

6 Howbeit I sleeping in securitie, when I was in prosperitie, did fullie thinke that no change could come vnto me.

7 For thou ô Lord assuredlie hadst fortified my hil wonderfullie of thy singular goodnes, but as soone as thou wast offended with my foolish securitie, thou turnedst awaie thy face from me, and I was suddenlie stricken, and fel downe.

8 Then I called againe vpon thee ô Lord, and praied with these words :

9 I beseech thee ô Lord, if I be slaine, and go downe into the graue, what good wil come thereof? can this my bodie made dust, sing praise vnto thee? or can it declare that thy constancie in performing of thy promises?

10 O Lord heare me, haue mercie vpon me, ô Lord help me.

11 And lo, thou hast turned this my mourning into most ful ioie, so that suddenlie casting awaie sackcloth, I came foorth most ioisfullie.

12 Therefore this tongue shal neuer cease to sing thy praise, but shal be wholie consecrate to set forth thy glorie : ô Lord my God I wil praise thee, I saie, for euer.

PSALME. XXXI.

The Argument.

Euen as there be diuers and sundrie circumstances of the calamities and afflictions, whereby God doth trie and chasten his seruants : so is it necessarie in the reading of the Psalmes, in the which are contained prayers framed and set downe by the holie Ghost, to consider what is common to them al, and what is peculiar and proper to euerie one, that we may vse them aptlie to our condition. This Psalme then was written by Dauid, as it is manifest, in respect of that time, when he being a little before in great authoritie and dignitie, and was next vnto king Saul in the kingdome, was suddenlie brought

into extreame miserie by the must hated of the king, and the enuie of certaine that stirred up the kings rage against him: by the which and such like sudden alterations, an infinite number of men, in other things verie constant, being suddenlie stricken, haue taken most vile counsels, and fallen most shamefullie, as it appeareth by histories. But David on the contrarie part confessing his double fault, both that he did forget this mutabilitie and vnstabilenes of the world, when he was in his prosperitie, and that he did almost despaire when this sudden storme of aduersitie came upon him, doth praise vnto God so much the more earnestlie, trusting vpon the promises which he had learned of Samuel, and of his owne upright conscience. Furthermore, he doth set before him those most excellent promises of God, confirmed by most manifold and plaine examples, whereby God doth shew himselfe then to haue most care for his seruants, when things seeme in deede most desperate. Finallie, he giueth thanks vnto God, that he may teach al the godlie, by his example, that such manner of prayers are heard, whether it were that he was by his faith assured that it should so come to passe as he prayed, wherein he was nothing deceived: either that he did write this Psalme after his deliuerance.

THE PARAPHRASIS.

THou art he o Lord, to whome I flie for refuge, deliuer me I beseech thee from this horrible shame, euen for that thy righteousness, whereby thou alwaies performest thy promises, deliuer me.

2 Heare me and make haste to deliuer me, for in thee alone is al my safetie, and al my defence is set in thee.

3 Thou art my fort and most strong rocke of defence I saie, leade me therefore and guide me through the middes of these stormie tempests, not for my deseruing, but for thine owne glorie sake.

4 Graunt

4 Graunt that I may escape forth of the net that they haue laied priuile for to take me, for I trust onlie in thy power.

5 I commend my soule into thy hands, whome I haue alwaie to be my sauour, and mindful of thy promise.

6 Thou also canst testifie againe for me, that I haue hated the craftie persons, and the liers, and haue depended onlie vpon thee.

7 Therefore do I fullie trust of thy goodnes, that I shal fullie reioice therein, that thou hast acknowledged and regarded me so miserable, and brought into such extremitie.

8 Neither hast thou suffered me to be inclosed and intrapped of mine enemies : but rather hast brought me forth into a large place at libertie.

9 Therefore Lord haue mercie vpon me so cruelle vexed, that not onlie my face and my bowels within me, but my verie soule is consumed.

10 For certainlie I can scarce drawe my breath for sorowe, I waxe old with mourning, so that the verie bones being weakened, al my strength faileth.

11 For the multitude and the authoritie of mine enemies causeth me to be abhorred of al, euen of my verie neighbours, so that they that knowe me wel, if I do meete them abroad, they flie forth of my sight.

12 Finallie, I am forgotten of al, as though I were dead, and I am counted more vile than anie broken earthen potsherd.

13 I do heare the reproches and railings that al they of power do cast out against me, which make me wholie to tremble, whiles they take such craftie counsels against me.

14 Howbeit, o Lord, I trust in thee, for I haue thus concluded within my selfe, that thou art my God.

15 And surelie, the teame of my life, it is not in their

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their hands, but in thine: deliuer me therefore from the hands of mine enimies, and from al that persecute me.

16 Refresh me thy seruant with the brightnes of thy countenance, & for thy mercie sake deliuer me.

17 Graunt I beseech thee o Lord, that I be not put to shame that cal vpon thee: but rather, that death may stop their mouthes.

18 That they may cease to make lies, which slander me being innocent, so bitterlie, proudlie, and disdainefullie.

19 O how manifold is that thy mercie! whereof al haue had experience, that feare thee: whome no feare of man can driue from the true profession of thy glorious name.

20 For thou hast secret places ynow, wherein thou canst hide, and secretlie keepe them safe, from the proud bragges of the wicked, farre away from the poisoned and cursed speakers, and wilt preserve them in safetie in thy tabernacle.

21 Therefore I praise thee o Lord, hauing experience of that thy marvellous goodnes, whereby I was defended, as with the most mightie walles of a strong citie.

22 Yet I confesse; that I being cast downe headlong with such a sudden tempest, did vnadvisedlie thinke in my heart, that I was vtterlie cast off from thee: howbeit, thou notwithstanding hast heard my praiers, when I cried vnto thee.

23 Wherefore al ye that feelee this goodnes of the Lord, being admonished by mine example, loue the Lord more and more: for he most constantlie preferueth them that loue him, and most abundantlie rewardeth the proud doer, according to his deedes.

24 Be strong, I saie, and encourage your selues more and more, whosoever haue settled your hope and confidence in the Lord.

PSALME.

THE PSALMES
PSALME. XXXII.

The Argument.

This most pretious Psalme doth teach the chiefe and principal article of the Christian faith, as the Apostle doth testifie, and interprete it, Rom. 4. 6. that is to saie, that al our blessednes doth consist in the free forgiveness of our sinnes. For al other religions do deceiue men in this point chiefe, that they teach them to seeke saluation at their owne righteousness, which can no where be found. But in the Gospel onlie, Christ that our onlie mediator is declared vnto vs to be made righteousness of Gods Father. The Prophet doth also teach in this Psalme, that this doctrine doth not bring in a foolish and careless securitie, as the Papistes do falselie slander it, as though the free imputation of the iustice of Christ should abolsh the care and endeuour to do good works. For he contrariwise doth declare, that the spirit of regeneration is alwaies annexed with the gift of righteousness by imputation, which is receiued by faith, which doth kinde in the hearts of them that are iustified an earnest loathing of sinne, hope, true obedience, and other vertues. Whereof this followeth, that the conscience being pacified, doth enioie a true and perpetual ioy, what stormes soeuer do arise. Therefore this Psalme doth differ from the first, because it sheweth the chiefe effects, whereby a man may be knowne to be blessed: but this doth declare the cause of that blessednes, and also of the effects, and by this consideration may Paule and Iames be reconciled.

THE PARAPHRASIS.

Blessed is that man verilie, whome being oppressed with the burthen of his sinne, the Lord doth raise vp, and whose offences are couered by Gods mercie.

That man I saie verilie is blessed, to whome the Lord doth not impute that which he hath done amisse,

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misfe, and whose heart is free from falshood and hypocrisie.

3 I do speake by experience, for by dulling mine owne conscience, and deceiuing my selfe, at the length I came to this point, that I did fal downe, consuming whole daies in mourning in vaine, and al my strength was wasted.

4 For the weight of thy hand did oppresse me day and night more and more, so that I being as it were burnt vp with the heate of the Sunne, did lie parched, and as it were without life.

5 At the length therefore ô Lord, I fullie determined with my selfe, to confesse my selfe willinglie and plainlie guiltie before thee, and to declare my finnes, and disclose al my wickednes, without anie dissimulation, the which thing so soone as I had done, thou hast forgien me al mine offence.

6 So must al they do, whome thou receiuest to thy fauour, euen to aske forgiuenes of thee, taking the oportunitie of time, when thou maiest be found: for so shal it be, that the flouds of great waters, although they rage, yet shal they neuer come neare them.

7 Thou therefore art my refuge, vnder the which I being hid, do feare none euil, that I being safe vnder thy defence, may praise thee my Sauour.

8 Come hither therefore, whosoever desirest to be blessed, I wil teach thee what waie thou oughtest to walke, and I wil direct thee faithfullie, and neuer remoue mine eie from thee.

9 Take heede ye be not like horses and mules, beastes without reason, striking with the heeles, whose mouthes your selues do vse to bridle with bittes and snaffles, least they rage against you.

10 So are they in danger of infinite punishments, whosoever go on in their finnes: contrariwise, al they that turne to the Lord, are compassed about with his goodnes on euerie side.

11 Where-

11 Wherefore be glad and reioice in the Lord al ye righteous, al ye, I saie, that loue righteousnes, sing forth his praises.

PSALME. XXXIII.

The Argument.

Nothing can be spoken more notable than this Psalm, wherein we are admonished to consecrate our whole life to the singing and setting forth the praises of God, the which thing if men were persuaded to doe, nothing were more happy upon earth than mans life, as by the contempt of the which doctrine it cometh to passe, that nothing is more miserable than it. But chiefe the order of this Psalm is maruelous: for first it teacheth that sacrifices of prayers are not acceptable unto God, except the puritie of the heart do go before the word of the mouth, to the which end also the Lawes of our world pur-senngs tended: it addeth afterward, that God is to be praised, not for fashion sake, but seriouslie and earnestlie: then it bringeth most weightie reasons, as when with almost the verie stones ought to be moued, much lesse that men, for whose sakes al this whole world was made, should not do their dutie. Wherefore it setteth forth, in the beginning, the wonderful wisdom and gracious goodness of God, which appeareth three manner of waies, in the workmanship of the world: namely, both in the creation thereof, and also in the order of euerie part thereof, and lastlie in such a maruelous gouerning of it, so that al creatures, especiallie man, that is endued with reason and understanding, ought almost to tremble, when he considereth these things. Furthermore, it goeth to a peculiar consideration of the providence and bountie of God, in the preservation of mankind. For although troublesome men do infinite waies seeke to defrow and overthrowe themselves, yet God continueth to defend them, hindring and bringing to naught the endeouours and practises of those that are seditions. And the prophet doth some also some senten-

et against the madnes of those men, which sticke in se-
condarie causes: and against the doing follie of others,
who dreame that al things are carried about by fortune,
to the which things they binde the providence and
mightie power of God. But the third place is especialie
to be noted, wherein he speaketh of that peculiar loue,
wherewith he doth most mightilie preserue, through his
mercie, his Church, most desperatelie assaulted by nigh-
tie and most cruel enemies, against al calamities that
do invade them: and againe, he expresseth in few words
which is the true Church, that God wil neuer forsake,
that is to saie, euen the assemblie of those which worship
him truelie, and boast of no merites of their owne, but
possessing their owne soules in hope and silence, do looke
to his mercie alone.

THE PARAPHRASIS.

YOV that loue righteousnes, magnifie the
Lord: for it is meete that he be praised al-
together of them that loue iustice and
goodnes.

2 Praise ye the Lord therefore, and sing vnto
him with al kind of instruments.

3 Sing hymnes, I saie, and psalmes one after ano-
ther, and testifie your ioie with most cheareful and
lowd voices.

4 For this most beautiful order of the whole
world, made and appointed by his word and ordi-
nance, whereof euerie part doth manifestlie testifie
how great both his power and constancie is, doth
require the same of you.

5 Again, I beseech you consider, what iust and
due order, and moderation, is manifestlie to be
seene in his gouernement of the world: so that the
whole earth is ful, and doth abound with his good-
nes and bountie.

6 Furthermore, that al these things began to ap-
peare, and haue their being of nothing, onlie by his

word

word and commandement: euen that great compas
of the heauens, how wide and vnmeasurable soe
uer, together with that infinite number of starres,
and both the great lightes of the Sunne and the
Moone, wherewith he hath beautified that frame
of the heauenlie firmament, as with a great armie
set in most comelie order, was formed and made
by the commandement of his eternal word, and by
the vnspeakeable power of his spirite also, which
proceedeth from him.

7 Now, to come vnto the creatures more neare
vnto vs, it is the selfe-same power that hangeth o-
uer vs, that liquid and euer flowing element of
water, and heapeth it vp in it selfe, and holdeth it
inclosed in certaine secret gulfes, and doth keepe
it backe, that it doth not drowne the world againe.

8 Go to then, let al them that dwel in the world
feare and reuerence such a workemaister, and
tremble at his workes:

9 And learne to followe the examples of those
things, though they want both sense and vnder-
standing, who yet, so soone as he had spoken the
word, they stooode foorth, and were obedient vnto
him, & do now stil remaine at his commandement.

10 It is he the same also, although verie manie,
not onlie particular persons, but also whole multi-
tudes, conspire together outragiously to their own
destruction, and labour to bring al things to vtter
confusion, that yet doth ouerthrowe and breake
their wicked practises and craftie counsels, be-
cause he is the maintainer and preseruer of ciuil
policie and natural equitie, whereby mankinde is
kept in safetie.

11 For it can not be, that anie thing that the
Lord hath determined, can at anie time be made
frustrate and voide, but rather must alwaies and in
al ages remaine stable and vnmoueable.

12 But o most blessed and happie nation! to
whome

whome the Lord sheweth himselfe their God before others, euen by taking a singular and peculiar care ouer them. O thou trulie art an happie people! if thou didst knowe thine owne blessed state, whome he hath chosen to himselfe, as his peculiar heritage.

13 For God is not an idle beholder of the things that he hath created, neither doth he suffer them to be carried at al aduentures: but he doth behold al things with a watchful eie, and most chieflie doth he obserue al mankind.

14 And from his most hie throne he doth behold al the inhabitants of the world, wheresoeuer they are placed.

15 God forbid that we should thinke, that he that hath created the hearts of al men, and hath put in to them the power of affections, & of reason, could not consider and vnderstand, what they thinke and enterprise.

16 Wherefore, they are doting mad, how proud and mightie soeuer they be, who dreame that they are able to do anie thing by their owne power, seeing that al kingdomes are planted and subuerted by Gods onelie appointment.

17 Wherefore their hope is deceiueable & vaine, who abusing the meanes giuen them by God, doe depend of anie other thing, than of his power alone: not vnlike to the horsemen, who trust to the strength of those horses, which haue oftentimes ouerthrowne them.

18 So then, they perish through their owne fault: but contrariwise, them doth the Lord behold, assuredlie keepe and defend, which feare him, and haue onelie regard vnto his mercie.

19 For although al things seeme to threaten their destruction, being destitute of al other helpe, and sometimes both heauen and earth denie them their bodilie foode, yet the Lord preserveth them safe

and sound: and doth minister vnto them in due season, sufficientlie to passe thorough the course of their life.

20 Let vs therefore earnestlie run vnto the Lord alone, as he worthilie deserueth, being our onelie defence and succour.

21 And surelie our expectation shal not faile vs: for vndoubtedlie it wil come to passe, that after some sharpe assaults of these miseries, he wil comfort vs with most certaine and true ioies. Therefore let vs neuer cease to rest vpon the promises that he hath reuealed vnto vs, and neuer faile at anie time to cal vpon his holie name.

22 And thou againe, o Lord, defend vs by thy mercie, that we haue so oft felt from the heauens, as thou commandest vs to hope, and we trust that thou wilt performe.

PSALME. XXXIIII.

The Argument.

This Psalme was written by Dauid, as the title declareth, for the wonderful deliuerance forth of the hands of king Achis by dissembling madnes, as is written, 1 Sam. 21. And it declareth what is our dutie when we haue receiued Gods benefites, that is, not onlie to giue thanks vnto God, and to confirme our selues in faith and hope against other temptations by such like experience, but also to exhort others to doe the same, by setting forth these examples: that they may beleue that these deliuerings from dangers, are not special priuiledges granted to anie one man, but that they are so manie preachings as it were, and sermons, which do appertaine both to the whole Church, and to euery member of the same. Howbeit, the Prophet doth ad this one thing, that these benefites yet do appertaine to none other, but vnto them, who after they be deliuered forth of dangers, doe repent of their sinnes, and doe feare God more seruiously. Also he admonisheth, that we should ioine the deliuerance of

the godlie, with the destruction of the wicked, that we make not God, as the mockers and scorers doe, onlie to see of the one side: and so to be mercifull, that he should forget his iudgements. Finallie, this Psalm is so furnished with eloquent wordes, and so great glistering of most graue sentences, that amongst others, this is well worthe to be committed vnto memorie by al the godlie.

THE PARAPHRASIS.

I Wil giue thanks vnto the Lord without ceasing, and I wil neuer leaue off to haue his praise in my mouth.

2 I wil extol the benefits of the Lord, I saie, from the bottome of my heart, that al the afflicted, when they heare this, may be thereby comforted.

3 Go to then, praise and magnifie the Lord together with me, and let vs altogether extol and praise his name as he deserueth.

4 For I haue fought the Lord, and he accomplishing my desire, hath deliuered mee from al that troubled me.

5 Therefore shal they be bold also, moued by my example, to turne their eies vnto him, and to make haste to run vnto him, and shal not be repulsed.

6 For, Behold (shal they saie) this miserable man was heard, when he called vpon the Lord, who deliuered him out of al his miferies.

7 And this is a sure case, for like as they that feare God, are assaulted of euerie side, not onlie of other men, but also of Sathan and his angels: euen so the Lord againe doth campe about them with the inuincible armies of his Angels, that they may so be preserued.

8 I beseech you therefore, doe not careleslie behold this great goodnes of the Lord, but rather thinke vpon it againe and againe, & taste his most comfortable sweetnes, and crie together with me: O blessed is that man that trusteth in the Lordes

d. 2.

protection!

protection!

9 Feare ye the Lord therefore, so manie as he hath separate and consecrate to himselfe : for nothing shal be wanting to them that feare the Lord.

10 Behold, I praie you, the lions, and al such beasts as liue by rauening & crueltie, how oft they die, being destitute of their praie : this is the resemblance of the wicked, which seeke riches and power by the oppression & spoile of the poore, alwaies greedy, whilest they perish miserable. But of the contrarie part, vnto them that feare God, there wanteth nothing that is for their commoditie.

11 Come hither, my children, heare you me, and I wil teach you the right rule of godlie life.

12 Is there anie that desireth that most blessed life heaped vp with al true felicitie?

13 First of al, regard that thou abuse not thy tong to hurt anie man, or to deceiue anie.

14 So abstaine from euil, that thou doe that thing which is good. Be thou careful to keepe true peace and concord, so that, though it seeme to flee from thee, thou stil doe pursue it. And though, whilest thou followest this waie, thou must sustaine manie battels, yet be not discouraged.

15 For the Lord with open eies watcheth ouer them that loue iustice, and hath attentiu eares vnto their cries.

16 Contrariwise, he beholdeth them with a terrible countenance, whosoever reioice in wickednes, that he may roote them out, and the remembrance of them altogether.

17 Wherefore, the iust doe crie, I grant, and not without cause, but the Lord heareth them, and deliuereth them forth of al miseries.

18 For euen then, when they seeme to be brought to the greatest extremities, he is most neare vnto them, to comfort their heauie hearts.

19 Finallie, they that would liue iustlie, are subiect

to

to manie miseries, but the Lord deliuereth them out of al.

20 And though the enimies do seeme to be readie to breake their verie bones in pieces, yet the Lord wil not suffer the least of them to be broken.

21 But their owne wickednes shal destroie the wicked, and al they shal perish that hate the iust.

22 For the Lord doth redeeme the soules of his seruants, neither shal anie of them, that flee vnto him, be condemned, or perish.

PSALME. XXXV.

The Argument.

This Psalm doth minister a goodlie example of praier, both for the whole Church, and for euerie member of the same, against such as flatter good men, and counterfet friendship, when they are in prosperitie: but when there cometh anie charge of their state, they doe kindle the vnjust wrath of Kings and Princes, with their slanderous accusations, and so do inflame their rage, whereof they are readie to be the executioners. Wherefore, the Prophet teacheth the godlie, to flee vnto God, in these difficulties, who both hath sufficient power to destroye these wicked flattering courtiers, and also a readie mind to preserue his. Howbeit, least we abuse these praier, first of al we must take heede, that we maintaine a iust cause: secondly, that we carrie a mind not willing to aduenge our owne private iniurie, but desirous to restore and set forth Gods glorie: finally, that we lash not forth anie word by the motion of the flesh, but by the guiding of Gods holie spirit.

THE PARAPHRASIS.

DEfend mine innocencie, o Lord, against them that oppresse me with slanders, and set thy power against them that fight against me.

2 Arise, o Lord, to helpe me, bring forth al that aromur, whereby I may sustaine their rage.

d. 3.

3 Set

3 Set vpon them, o Lord, both by casting thy darts a farre off, and also encounter with them, hand to hand, that persecute me. Graunt, that this poore soule may heare thee, bearing it witnes, that thou art the sauour thereof.

4 Cause them, I saie, that seeke my death, to be destitute of their purpose, and to be ashamed, euen those that imagine so much mischief against mee, to be put to shame, and not bring their matters to passe.

5 Send thine Angel downe from heauen, that may driue them to and fro, euen as we see the chaffe driuen with the whirle-wind.

6 Cause, that whither soeuer they go, they may be doubtful, as men wandering in darkenes, and stumbling in slipperie places, feareful & careful, whiles thine Angels doe pursue them.

7 For without anie cause haue they laid wait for me, and haue digged, as it were, a pit, in the which they would catch me, and kil me.

8 Let him rather fal at vnawares, and let him be cast downe, and snared in the same net, that he hath laid for me.

9 But I, o Lord, being preserued by thee, reioicing with an holie ioie, wil praise thee my deliuerer.

10 And my verie bones, o Lord, wil crie, that there is none like vnto thee, who doest deliuer the afflicted from them that oppresse them by violence, and settest at libertie the poore and miserable from the rage of the tyrants.

11 The same doe stand vp as witnesses against me, which offer me this violence, and they laie such things vnto my charge, as neuer came into my mind.

12 And whereas I haue deserved wel at their hands, they do me euil for good, and are readie to take my life from me, vnles thou do stop them.

13 Yet when I did see them in distresse, I changed my

my garment, I pined my selfe with fasting, and bowed me downe, and praied for them.

14 Finallie, I went so heauilie, and with sorowful countenance testified I my grieffe none otherwaies, than if they had bin my neare kinsfolke, or if I should haue mourned for mine owne mother.

15 But they contrariwise, when they did see me stagger, they tooke counsel together against me: they conspired, I say, against me, suspecting no such thing, euen the most vile men make none end of railing against me with open mouth.

16 They haue ioined themselues to iesters and parasites, and they haue al whet their teeth against me.

17 O Lord! how long wilt thou behold this? when wilt thou correct them? deliuer me from them that rage so fearcelie against me, and deliuer this soule, wanting al succor, from these most cruel lions.

18 Deliuer me, I saie, that I may set forth thy praise in the assemblie of al thy people, and in the audience of them al.

19 Suffer not, I beseech thee, that these faithles and vngrate persons reioice, that they haue overcome me, either that they which hate me without cause, with glieng eies deride me.

20 For they are inflamed with a deadlie hatred, and though the earth open vnderneath, and threaten ruine, yet thinke they of nothing, but how with most craftie words they may hurt euerie one.

21 Wherefore they gape and laugh, saie, Ah! ah! We see now at the length that we haue so long desired.

22 Thou seest both me and them also, o Lord, do not, I praie thee, passe these things over in silence o Lord, neither depart thou far from me.

23 But rather awake and come forth to deliuer me, o Lord my God, and defend my iust cause.

24 O Lord my God, seeing thou art iust, defend mine innocencie against them, and cause that they do not reioice ouer me.

25 Neither let them saie vnto themselves: Oh! now at length we haue whereof to reioice, and triumph together: saieng, Lo! now at length we haue deuoured him.

26 But rather let them be ashamed and confounded together, who take the occasion to reioice by my miseries, and let them be couered with shame and confusion, which lift themselves vp against me so despitefullie.

27 Of the contrarie part, cause them comfortable to reioice that fauour my iust cause, and when they see me preserued by thine assistance, that they may iudge in their hearts, and testifie openlie, that thou art worthie of most great praise, who hast declared in deede, that thou hast a great care for the preseruatiō of thine.

28 And I wil sing forth both daie and night this thy mercie in sauing thine, and thy iustice in the aduenging of thy selfe vpon the enemies of thy name.

PSALME. XXXVI.

The Argument.

There is nothing that greueth good men, and them that feare God so much, and that worthe, as the life of prophane and wicked men, who do openlie testifie, that they neither feare God nor man. But the Prophet doth admonish vs, when we behold these things, that we may not gather hereby, that God careth not for such matters, but rather to rise vp into a more high consideration of the infinite goodnes of the most merciful and mightie God thereby, turn towards them to whom he is not bound anie waie: for neither may we measure Gods iustice, nor his counsels, by our smal capacitie. Afterward he teacheth, that the prouidence of God doth most mani-

manifestly shine forth in these so great confusions, both because he doth preserve notwithstanding this vniuersal world, which would perish in a moment, if the wicked had their whole sininge: and also doth defend his Church continualie, the which though it be maruelouslie oppressed, yet doth it neuer want abundance of present comforts, so much as is necessarie: and is furthermore refreshed with a sure hope of a better thing, euen the euerlasting felicitie. Wherefore, this one thing remaineth, that we flie to Gods protection, who continueth to defend vs, assured that they al shal fall in the end, which delight in wickednes.

THE PARAPHRASIS.

THE whole life of the wicked doth tel me in my heart, that they haue cast awaie al feare of God.

1 For they are so farre from being touched in their conscience with anie grieve of sinne, that contrariwise they flatter themselues, inuventing new and new sinnes, that at the length they make themselves abominable vnto al.

3 For al their words tend to this end, that they may hurt either with fraud or force, neither can they be brought once to receiue into their hearts, to leade their life so, that they may profite others.

4 They consume the whole nightes in inuventing wickednes: they continue obstinatelie in euil doing, no wickednes is so great that they abhorre.

5 Wherefore, seeing thou, o Lord, doest suffer these things so patientlie, we must confesse that thy goodnes is higher than the verie heauens: and that thou art most true of thy word, which doest not suffer the vnworthie: yea, euen the breakers of thy couenant, to be without the experience of thy goodnes.

6 Neither is there anie cause yet, why thou shouldest be counted vniust therefore, because
d.s. thou.

thou doest also shew thy goodnes to such maner of men: for the height of thy iustice is incomprehensible, and thy iudgements are more profound than the deepest gulfes of the sea, that no man is able throughlie to search them, and to consider them: and this thy vnsearchable moderation doth shine forth, not onlie in y^e preserving of mankind in such a troublesome state, but also in other liuing creatures.

7 Howbeit, there is an other thing, wherein chiefly thou declarest, how great and pretious thy goodnes is, to wit, in the saluation of those men, whome thou receiuest to thy special fauour, and couerest as with the shadowe of thy wings, being separate from the number of other men.

8 For, besides those transitorie good things, which thou doest not hold backe from thy verie enemies, thou doest feede them with the euerlasting deinties of thy house, and giuest them of thy most sweete waters to drinke abundantlie.

9 For with thee alone is the spring of true life, and we do attribute it to the benefite of thine onlie light, that we haue anie light.

10 Continue therefore to shew thy goodnes vnto the true worshippers of thy Maiestie, and graunt that those, which loue righteousness, may perceiue thee their reuenger and deliuerer more and more.

11 Suffer not the proud to treade mee vnder their secte, neither let the wicked laie hand of me, to cast me downe.

12 Doubtles, in the due time and place that thou hast appointed, they that reioice in wickednes shall fall: and me thinke, euen now I see euerie one of them to be throwne downe by such violence, that they can neuer rise vp againe.

PSALME. XXXVII.

The Argument.

This Psalm conteineth the same Argument with the former,

mer, but more largely treated. For there be two circumstances added, to wit, that prophane and wicked men do not onlie rage and oppresse others without punishment, but also do abound with plentie of al things: and contrariwise, that good men seeme most miserable. And it is euident, both by other Psalmes, and by other Prophets, and by experience, that this temptation is most grievous: whereunto we are taught thus to answer in this Psalme, first to thinke, as it is most true, that we are deceiued, when we do account the prosperitie of the wicked to be good, and the afflictions of the godlie to be euil: seeing that not onlie the end of these things, but also the course of this present life doth declare, that they are most miserable, euen then, when they seeme most happy: and of the contrarie, that these are most blessed in their greatest miserie: neither wil the verie nature of God suffer the matter to go anie otherwaies. Wherefore this one thing remaineth, that euerie one resting in that most iust prouidence of God, in that state that God hath appointed him, euer calling vpon God that neuer forsaketh his, wait patientlie and constancie, whiles he verelie reach forth his hand vnto his seruants, and call the wicked to account, who haue abused his goodnes: the which thing he wil surelie do in due time, though not at our pleasure or appointment.

THE PARAPHRASIS.

1 **W**hen thou beholdest the prosperous state of the wicked, be not offended with their prosperitie, neither enuie them for it.

2 For al their felicitie vanisheth away as suddenlie as the grasse cut downe, by loosing his moisture doth streight waie wither.

3 Rather hold thou fast thy confidence fixed vpon God alone, and continue in the exercise of vertue, so shalt thou passe ouer this life, and safely enioie the commodities thereof.

4: Let:

4 Let thy pleasure be onelic in the Lord, who wil neuer faile thee, calling vpon him.

5 Commit vnto him the end and issue of al thy deedes and thoughts, and vnburthen al thy cares into the bosome of the Lord, and doubt nothing, but that he wil bring al things to passe for the best.

6 For although they that leade a godlie and vpright life, seeme for a time not onlie to lose their labour, but also to worke themselves sorowe: yet surelie it wil come to passe, that like as the darkenes of the night being driuen awaie, the light springing forth by little and little, at the length doth lighten the earth with ful brightnes al abroad: so can God, at his time, make thy iustice and vprightnes euident vnto al men.

7 Giue vp thy selfe therefore with silence to be gouerned by him, and looking vp vnto him, suffer boldlie what soeuer shal come: neither disdaine nor fret, because al things seeme to go after their hearts desire, which imagine that they may do al that they lust.

8 Bridle, I saie, this fretting and grudging, least thou being ouercome with impatience, be also brought vnto sinne.

9 For of necessitie the wicked must once be cut vp, and of the contrarie, whosoever doth patientlie wait for the Lord, shal stand safe and sure.

10 Surelie, if thou wilt but suffer yet a little while, the wicked shal perish, and that with such a sore destruction, that though thou search the place most diligentlie where he abode, thou shalt yet no where find him.

11 But the mecke and quiet men shal remaine, and leade their life in great tranquillitie.

12 For this is true in deede, that the wicked neuer cease to practise manie things against the iust, and to gnash their teeth against him.

13 But he againe, vnder whose power al things

are,

are, deriding their vaine enterprises, which shal not come to passe, doth in the meane time appoint their daie of destruction.

14 Yet they, with drawne sword, and their bowe bent, are heerein wholie occupied, that casting downe the poore and miserable, they may slaie those that liue godlie and vprightlie.

15 But those same their swords, which they drawe against the iust, shal strike through their owne hearts, and their bowes shal be broken.

16 Some man heere wil obiekt vnto me the pouertie of the iust: howbeit, here he must remember, that that little which the iust man hath, is better, than al the riches of the mightie.

17 For al that mightie power of the wicked shal be broken downe, but the iust are established by the hand of the Lord.

18 The Lord hauing a watchful eie for their saluation, doth account euerie daie of the life of the iust, that he may establish them more and more, euen for euer.

19 Hereof commeth it, that what stormes soeuer do arise, yet are they neuer driuen forth of hope, and made ashamed: yea, in the time of most sharpe famine also, they haue enough to suffice them.

20 But contrariwise, the wicked do perish, and al the enemies of the Lord are like the smoke of a fat sacrifice, which blowne here and there consumeth.

21 Yea, and also the iust haue in this their pouertie, whereby they helpe the pouertie of others, by giuing vnto them mercifullie. But the wicked, how rich soeuer they be, are compelled to borowe that which they neuer wil paie.

22 And no maruel, if a man consider, that the right and comfortable course of the leading of our life doth not depend of the great abundance of things, but of the blessing of God. Wherefore it goeth wel with the iust in this life, how poore so

euier they be, if they be compared with those rich men, because verelie God bleſſeth their pouertie: but contrariwise, they are al brought to naught whome God accursfeth.

23 For because the life of the iust is pleasant vnto God, therefore doth he guide their pathes alwaies, whither soeuer they walke.

24 And though they sometime slide, yet do they neuer fal downe, because the Lord doth hold them, and raise them vp with his hand.

25 Doeſt thou require an example? Behold, I haue bin brought vp in this ſchole of a child, and now am old, and I could neuer see my ſelfe walking iustlie forsaken, neither my children brought to beggerie.

26 Nay, I neuer wanted something to giue, and something to lend vnto others, and this bounteous liberalitie of God is also powred downe vpon my children.

27 Onelie then take heede of this, that thou endeavour thy ſelfe to hurt no man, but to profite al men: and doubt nothing, but that thou shalt safelie passe over the course of this life, vnder the mightie hand of God.

28 For the Lord hath his delight in the vpright and the iust, neither doth he forsake them, whome once he taketh to his loue, but he doth preserue them rather the whole time of their life: but the wicked, and al their posteritie shal perish.

29 The iust also, I saie, onelie are the true owners of the commoditie of this life, and they onelie doe rightlie enioie the benefites thereof.

30 Now these are such men, not onlie as pretend the name of the iust: but they onelie, which both thinke and speake of God reuerentlie, and as becommeth them, both to instruct themselves and others, and do declare them selues vpright and sincere in al their dealings.

31 Who finallie do carie that lawe of God grauen in their hearts, by the rule whereof they leade their liues without anie wauering.

32 Yet doe the wicked notwithstanding praetise their death, either by craft, or by violence.

33 But the Lord doth neuer leaue them to the lust of the wicked, neither doth he suffer them to be oppressed & condemned by wicked iudgments.

34 Go to then, looke thou vnto the Lord, and waite vpon him, and neuer turne from the waie that he hath appointed. The which thing if thou do, be thou assured, that he wil raise thee againe, and thou shalt remaine safe, and behold the destruction of the wicked.

35 For I haue seene manie such most proud and cruel men, which euen spread their boughes abroad on euerie side like a broad tree.

36 Who vanished yet in a moment, and passed a waie, so that, though I diligentlie sought their steps, they no where appeared.

37 Doubtes, whosoeuer diligentlie considereth them that are of a godlie and an vpriight life, he shal find the end of their life to be prosperous and blessed.

38 Of the contrarie, whosoeuer despising the lawe of God, giue themselves to wickednes, do in the end perish miserablie.

39 Now then, that I may conclude al in few words, the Lord is the strength of the iust, the which thing doth chieflie appeare in their extreme dangers.

40 For he doth then helpe them, and doth preserue them, when they flie vnto him alone, and deliuereth them from the hands of the wicked.

PSALME. XXXVIII.

The Argument.

This Psalm, besides that it sheweth an excellent example of

of an earnest praier, which the Saints may folowe, especialie in their most extreame tormentis both of bodie and mind: it doth also teach vs manie lessons, the knowledge whereof is necessarie to confirme our faith, and to continue vs in patience. First, that our sinnes are the verie cause (although neither onlie nor alwaies) of the miseries wherewith we are vexed, so that there is no cause why we should murmur against Gods iudgements. Secondlie, that their sinnes vndoubtedlie are freely forgiven to al them that beleue in Christ, both concerning the fault and also the punishment: but yet, that this forgiveness is not streightwaies felt, no nor alwaies in the hearts of the Saints, and therefore, that there remaineth euen in them for a time, a most greivous temptation of distrust: the which yet in the end is overcome, by an earnest acknowledging and loathing of sinne, and by constant and continual praier for Gods mercie. Furthermore, that there do remaine great and greivous temporal punishments, euen after the sinnes be forgiven: howbeit, not for that by them any satisfaction can be made to Gods iudgement: but by the which we being chastised and tamed, may learne to waxe more wise, and more and more diligentlie, than before, in feare and trembling to accomplish our saluation. Finalie, that the Saintes of God, praiering for deliuerance, doe not so much regard themselves, as the glorie of God, to this purpose, that his mercie may therein appeare: and least the wicked, if they should see the godlie forsaken, and altogether oppressed, should be confirmed in their impietie.

THE PARAPHRASIS.

1 **A**H, Lord! I do not refuse to be reprov'd and chastened: but I do require this one thing of thee, that thou do not correct me in that thy terrible and hot burning furie.

2 Neither do I thus praie without cause, for I do see, that I haue not to do with man, but with thee especialie, with whose arrowes I am stricken thoroughly.

rough : and by whose hand laied heauie vpon me, I do lie prostrate.

3 Therefore the sense and feeling of thine indignation, worthilie kindled against me, doth so throughlie strike me, that I seeme wholie deuoured, my verie bones consuming for the multitude of my sinnes.

4 For mine iniquities, as also the iust punishments, wherewith thou chastisest me, do rise vp from the soales of my feete, aboue the crowne of my head, and ouerwhelme me, being vnable to beare so great a burthen.

5 My blacke and bloudie woundes, which thou hast worthilie giuen me, being mad and senseless, do powre forth filthie woore and madder.

6 I go crouching, and altogether stooping, with lowre and heauie countenance, scarfe trailing my bodie.

7 My reines do burne with intollerable paine, neither is there any part of my body void of griefe.

8 I do wholie languish and faint, broken with so manie strokes, the which do compel me to roare from the bottome of my heart.

9 Thou, o Lord, vpon whome wholie I do depend, doest knowe what I desire, and it is euident vnto thee what al my sighes do seeke.

10 My miserable heart tossed to and fro, faileth me, al my strength is gone, I am bereft not onlie of my sight, but of my verie cies also.

11 And also they, whome I accounted my most friendlie companions, al do behold me thus wounded a far off, neither wil anie of my neighbors once come at me.

12 And for al this, as though so manie miseries were not ynough to kil me, there wanteth not such as lie in wait for my life, and that haue such a bitter hatred against me, that they cease not to inuent most wicked waies to destroie me, and mutter their subtiltie

subtiltie amongst themselves secretlie.

13 But I behaue my selfe as though I were deafe, and keepe silence as though I were dombe.

14 I refraine my selfe, I saie, as though I heard none of these things, and as though I had nothing to answer their slanders.

15 For Lord, I wait with silence for thy succour, nothing doubting, but that thou wilt answer me in due time which cal for thy helpe.

16 For as I may not dissemble with thee, I do thinke that I am in great danger, least they triumph ouer me: for they desire nothing more, than to see me ouerthrowne vtterlie.

17 And I do now wauer in deede, like one that should streightwaies fall, neither do I feele my selfe free from griefe one moment.

18 And I graunt verelie, that these things are worthilie laied vpon me for my finnes, the which how great they be, both thy chastisements, and the anguish wherewith I am tormented, do declare.

19 But mine enimies in y meane time do flourish, and increasing in power, waxe more cruel: they waxe mightie, I saie, y hate me without anie cause.

20 Yea, for my benefites, they requite mee with iniurie, and onelie hurt me for this cause, that I would liue wel and godlie.

21 Forsake me not, o Lord! o my God, be not far awaie from me!

22 Thou Lord my saluation hasten to helpe me!

PSALME. XXXIX.

The Argument.

The drift and end of this Psalm, is the same that the 36. & 37. is, but here that is spoken particularlie, which in the other places is set forth more generallie: that is to wit, by what reasons we ought to be erected and confirmed, when as in a good cause we are vexed of wicked men, God after a sort winking at our miserable afflictions.

There-

Therefore the Prophet doth teach vs chieflie by his owne example, that in such like cases our afflictions are to be brilled, euen for this cause, for that otherwise the furious rage of the wicked is wont, for the most part, rather to be increased, than diminished: of the which thing Paule doth admonish vs, Rom. 12, 19. and 1. Pet. 3, 13. But if our enemies do not cease to abuse our meekenes, and some danger there is, least our patience should be overcome, then must we turne our mind vnto God, & oppose or set these arguments against our wicked thoughts: That this life is transitorie, and therefore this strife cannot be long, neither can anie thing be taken from vs by our enemies, but that which of it selfe is fraile, and ready to fade awaie: furthermore, though we be afflicted with aduersitie, yet we are not hated of God, who fauoring and defending vs, there is no cause of doubting, but that all things wil turne to our comoditie at the length: and also, euen that the sinnes, which we haue committed, do deserue greater punishments: fourthlie, sith nothing commeth to passe vnadvisedlie, neither anie thing done of God but iustlie, it is most meete, that we settle and rest our selues in his wil, that doth thus righteously punish the disorder or confusion of mankind. Lastlie, we must set before our eies the example of other most holie men, whome the Lord hath thus also exercised, and yet hath not neglected, or despised them. And the Prophet doth throughout this Psalm, mixe praiers ful of afflictions, that he might teach vs, that these things are not to be disputed coldlie of vs, as though we were in Philosophers schooles: but we must vse most vehement and earnest praiers, whereby we should aske of God, both to haue our afflictions eased, and our faith continued.

THE PARAPHRASIS.

THe wicked, lo, standeth vp: but I lie downe troden vnder his feete, and in this my so great trouble, what can I speake, but vnadvisedlie, and without al order: and therefore what other

other thing can I do, if I speake, than by trespassing with my tongue, to bring more griefe vpon mee: wherefore I haue wholie purposed to be silent, and to bridle my mouth.

2 So therefore I determine with my selfe, & haue perfourmed that which I determined, so that I did not once mutter: yea, I did abstaine from speaking those things, which I might with most good right haue brought forth for my defence.

3 But when I perceiued my sorowe to waxe more bitter, and my heart, the more that I did bridle it, so much more did it boile within me, at the length fire did burne forth, and turning my mind from mine enemies vnto my God, I began to speake that, which I had conceiued within me.

4 O Lord, cause me more and more seriouslie to vnderstand and consider, how momentanie and transitorie this life is, and cal into my mind the shortnes of this life!

5 For behold, thou hast made the daies of this my life, scarce one hand-breadth long, which is almost nothing in thy sight: neither are they, whose state seemeth most constant and flourishing, anie other, but a most vaine thing. Wherefore then am I so sore troubled, for the hazarding of a thing of so smal importance: as though either they should rage against me for ever, or I should fight anie long time with these euil persons.

6 Doubtles, men doe walke in the shadowe of things, not seeing the things themselues, making great stirs for the most part, for things of no value: by the which their cares, if anie man doe get anie thing, yet doth he not knowe for whome he gathereth it in the end.

7 God forbid therefore, that I should be careful for this trash! I doe rather depend of thee, vpon whome onlie I do fasten my hope, who, seeing thou art my Lord, canst not despise thy poore seruant.

8 And why should I, lo, complaine of thee, which knowledge my selfe a sinner? Wherefore, I do not murmur against thy most iust iudgements, but I rather desire this of thee, that of thy mercie, forgetting al mine iniquities, thou wouldest graunt vnto me, that I be not a iesting stocke to foolish wicked men.

9 Finallie, why should not I hold my peace? why should I speake one word? seeing al these things come vnto me, not by chance, but by thy knowledge and pleasure, who doubtles art most good, and most righteous.

10 But I beseech thee, take thine hand a little space from me, which woundeth me continualie, so that I wholie doe faint and faile.

11 Yet doe I not denie, but that thou dost worthislie punish mankind with these thy most iust punishments, so that whome soeuer thou touchest, al his beautie and comlines must waste and consume immediatelie, as though a moth had eaten it: to be short, euerie man in himselfe is nothing but vanitie it selfe.

12 But thou, o Lord, heare my praier and cries, and hauing pittie of these my teares, make answeere vnto me. For thus hast thou done to my forefathers whome thou didst loue, vnto whome thou seest me most like, euen a stranger & pilgrime in this world.

13 Cease, o Lord, and grant me some space to recouer my life, before I doe vtterlie perish!

PSALME. XL.

The Argument.

Although this Psalme doth containe a thankesgiuing, yet for the most part, it is of doctrine and instruction, and hath also a singular prophesie, concerning the abolishing of the old couenant, and of the office of Christ: therefore David, by his example, doth teach vs these things. First, that the efficacie and force euen of our praier, which are heard

heard of God, are deferred, the which doctrine is necessarie in the contention that faith hath with distrust and impatience. Secondlie, that this deferring, turneth both to the glorie of God, & our owne commoditie. For so it is made more euident to al men, out of how great dangers, the Lord doth deliuer his seruants: and also, this is made more certainlie manifest, how farr they are deceiued, who either being drawn awaie through euil examples, or being overcome by impatience, do fall fro God. Thirdlie, that we must attribute this, that we are heard of God, and deliuered from dangers, to no sacrifices of the Law, nor satisfactions of our owne, but to the free reconciliation in Christ alone, which was then to be fulfilled, when Dauid wrote this, but is now wholie fulfilled, and finished: and therefore we are heard, not that we should take libertie to sinne by the mercie of God, but rather that we should consecrate, and offer up our selues wholie vnto him, both before him, and before men, openly and without al dissimulation and hypocrisie. Fourthlie, that this chaunge doth not proceede from vs, but is wrought in vs, by the grace of God, who perceieth our eares, to make vs perceiue his word, and worketh in vs, both to will, and to doe. Fiftlie, that the written Lawe of God, is the onlie rule of true obedience. Sixtylie, seeing that in this life, there is continuallie a certaine interchangeable course of temptations, we must ioine with our thanksgiuung for present benefites, prayers against miseries which may hereafter followe: and we must doe our diligence, that being confirmed by the experience of things that are past, we may wholie depend vpon him. And forasmuch as Dauid was a figure of Christ, Christ himselfe is brought in, speaking in the 6, 7, and 8. verse, and testifieng, that he was made of his father our priest, not to offer the sacrifices of the Lawe: but that by offering himselfe, he might finish the old figures, and being obedient to his father, euen to the death of the crosse, he might be vnto vs perfect righteousness and redemption, as the Apostle teacheth abundantlie, Heb. 10, 5. and afterwards.

seruantes. But we must remember, that these things are so to be attributed to the person of Christ, that they are to be applied farre otherwise to Christ, than to David, that is, to the truth it selfe, and the figure: this onlie excepted, that Christ, especiallie in his agonie or conflict, did beare in deede our person, and therefore he that is our redeemer, in as much as there was no sinne in him, so may he be said the first that is redeemed of himselfe, for as much as our finnes were laid vpon him.

THE PARAPHRASIS.

I Haue waited for the Lords helpe a verie long season, but with good successe: for he hath giuen eare vnto me at the length, and hath declared in deede that he hath heard my crie.

2 For he hath drawen me forth of the most deepe pit, and most tough mire, and hath set me vpon an high rocke, where I walke most firmelie.

3 Wherefore he hath ministred vnto me the matter of a new song, euen to set soorth the praises of our God, whereby al that looke vpon me, set forth as an example of his mercie, may learne to worship God, and to feare him, and to trust in him.

4 O blessed is that man, who putting al his confidence in the Lord, turneth awaie from men that are puffed vp with most vaine and deceitful confidence!

5 O Lord my God! how manie and maruellous are thy works: who is able to comprehend in his mind, or to declare and vtter thy thoughts towards vs, seeing they are innumerable?

6 Howbeit, this doth chieflie set forth the greatness of thy benefites, that al this doth proceed free-ly of thine vnspokeable mercie. For thou hast not required of me the oblations and sacrifices of the law, as though I could satisfie thee by them, which were a madnes for anie man to persuaide himselfe: but thou hast required this one thing for al maner

of

of oblations and offering, that I should heare thee, the which thing also thou hast graunted vnto mee, making me apt and readie to heare thee.

7 Wherefore I, trusting to this thy grace, haue streightwaies againe answered within my selfe, Lo, I am here: for in the verie beginning of the booke of thy lawe, I doe heare my selfe thus called, when thou saiest: Heare, o Israēl.

8 Neither dost thou command vs, o my God, to heare thee for anie other cause, but that we should obeie thee when thou speakest. Seeing thou hast graunted vnto me, o Lord, this wil, I haue testified my wil, and that thy lawe is setled in the secret of my heart.

9 Neither haue I done this dissemblinglie, for I haue openlie declared thy righteousness, neither wil I euer cease to declare it, for feare of anie perill: of the which my wil, thou art witnesse, o Lord, vnto me.

10 I haue not kept secret, I saie, thy righteousness, which I did knowe in my heart: but I haue most plainlie professed how faithful thou art in thy promise, and that al our saluation doth consist in this thine onlie goodnes, & I haue testified thy mercie & truth also, before al the assemblie of thy people.

11 Now thou againe, my God, seeing that now enemies do arise, continue as thou hast done hitherto, to haue mercie vpon me, and ioine neare vnto me those thy faithful keepers, euen thy mercie and fidelitie in keeping thy promises.

12 For innumerable troubles doe againe hang ouer my head, and so manie, and so great punishments due vnto my sinnes do presse me, that I can scarfelie behold them a farre off with mine eies: for they are aboue the number of the haire of mine head, and my verie heart faileth me.

13 Let it please thee therefore, o Lord, to deliuer me! o Lord, I saie, make haste to helpe me!

14 Cause

14 Cause them to be confounded, ashamed, and frustrate of their expectation, that seeke my death : and let them be turned backe with shame, voide of their purpose, which bend themselues wholie to hurt me.

15 Let them suffer the same blot of infamie for a reward of their wickednes, wherewith they would haue spotted me, which cried, Ha, ha, in my miserie.

16 But contrariwise, let al that seeke thee, being confirmed & comforted by mine example, reioice, and they that haue set al their hope of saluation in thee : let them exhort one another to praise thee. I was miserable, and destitute of al mens helpe, but the Lord prouided for me, and mine affaires. Thou wast my helper, thou wast my deliuerer : and now, ô my God, I beseech thee, make no delaie.

PSALME. XLI.

The Argument.

This is a most greuous temptation, which was the occasion of the making of this Psalme, treating the same matter with the booke of Job, wherein this question is handled, to wit, whether (seeing God is iust, and al the miseries whereunto men are subiect, doe come for our sinnes) we may determine of the wrath of God, and of the condemnation of anie, by the present miseries wherewith they are oppressed. For it is the common iudgement of the world, supposing of the contrarie, that they are in Gods fauour, which doe abound with the commodities of this life. And both these are false, as God himselfe doth decide the controuersie betweene Job and his friendes : and Salomon also, in his booke called Ecclesiastes. Now this temptation is most greuous, for it openeth the doore to blasphemie and desperation : and this euil iudgement is the more greuous, when it proceedeth from faithlesse and churlish persons, of whom chiefly we looked for comfort. Thus was Dauid maruellouslie vexed of them, who liked not his sincere and upright dealing, and severitie

of discipline, as it appeareth by the historie, that the son was draxen away fro his father, by the practise of wicked Achitophel, and others, and driuen to that horrible conspiracie. Moreover, these faithles persons had an horrible disease in their hearts, which increased the desire of alteration in them: for they supposed, when Dauid should be taken awaie, that they could raise vp one, who would satisfie their lustes, and would set them at more libertie. Dauid therefore greened with so manie sorrowes, acknowledgeth himselfe a sinner, and both by faith resting vpon God, and vpon an upright conscience towards these traitors, flieth vnto God, and wisheth wel vnto them that had a better opinion of him, and pouresth forth most feruent prayers for the safetie of himselfe, and his kingdome: of the good issue whereof he is so sure, (as he might wel be, hauing a particular promise of God) that he giueth thanks for the performance of the same. And herein there is a maruellous figure, both of Dauid compared with Christ, and of Achitophel with Judas, as the verse of this Psalme is cited, Iohn. 13. 18. For like as Dauid, being betrayed & chased awaie by his sonne, did yet recover the kingdome: euen so, Christ betrayed of his disciple, and nailed vpon the crosse, by the malice of his owne people, did then verelie begin his kingdome: and both the traitors had the like, and the same end.

THE PARAPHRASIS.

1 **B**V Twel may it be vnto you that iudge more vprightlie of me, being in most great miserie: for surelie the Lord wil deliuer me forth of this calamitie.

2 The Lord wil not faile to provide for me, and wil restore me to life againe: yea, whatsoeuer these do prattle, God wil againe blesse me, neither wil he suffer mine enemies to satisfie their lustes vpon me.

3 The Lord rather wil strengthen me, though I be throwen downe with the greataes of my sorowes,
and

and he wil go about my verie bed.

4 For I haue called vpon him with these words, which cannot be frustrate: I knowledge, o Lord, that I haue sinned against thee, and am therefore punished most iustlie: but thou, hauing compassion vpon me, heale me, being wounded in much more in mind, than in bodie.

5 Behold, these churlish and faithles persons doe not cease to curse me, & with nothing more, than my destruction. When, saie they, shal he once perish, and his name be wholie extinguished?

6 If anie man come vnto me, vnder the colour of friendship, he may wel testifie amitie in his words, but he meaneth in his heart to hurt me, casting manie subtile fetches in his mind: and when he goeth from me, he vttereth al to the men of his faction, that he hath found out of me.

7 And then, when they haue diligentlie commended, and consulted together, they pronounce the sentence of death against me. —

8 For, saie they, He is found guiltie of a horrible, and mischieuous wickednes, that there is no hope that he can escape from these miseries.

9 Yea, that same my most familiar, who being in safetie, I hoped for al prosperitie, and of whome I looked for al kind of friendship, euen he, whome I tooke to mine owne table, hath lifted his heele against me.

10 But thou, Lord, haue mercie vpon me, & make frustrate their desires, and raise me againe, that according to the office and authoritie that thou hast giuen me, I may iustlie punish their infidelitie.

11 But oh! Wherefore should I vse manie words vnto thee? doubtles I now knowe that thou doest not hate me, euen by this, that thou hast not suffered mine enemies to triumph ouer me, as they verelie hoped: and by mans iudgement, it seemeth so in deede.

12 Behold then, I do yet stand safe & sure through thy defence, and I knowe that thou wilt alwaies care for me.

13 O Lord, the God of Israël, euermlasting praise be giuen to thee: euen so be it, I saie, so shal it be.

PSALME. XLII.

The Argument.

This Psalme doth set forth a singular example of true faith, together with a maruellous care of the exercise of religion. For Dauid being now an exile, and not onlie spoiled of al his honour, but of al his goodes, and also sought for unto death, by most cruel enemies on euerie side, doth yet testifie that he doth not despaire. Furthermore, he saith, that he doth nothing regard so great losse of al other things in comparison of this one thing, that whereas before time, he was wont to go before others, that vsuallie came vp to the Tabernacle, he was now compelled to want those helpes of faith appointed by God. For this most holie man did vnderstand, that although he had God present with him, whither soeuer he went, and had profited so greatlie in the knowledge of God, and his dutie, as no man like him: yet did he knowe that there was profite to be taken of the holie publike assemblies, and that there is not anie man that doth not neede the hearing of the word, and the comforts of the sacraments. Let them marke this chieflie, who thinke themselves so wise, that they wilfullie despise the holie assemblies, and the sacraments, and they much more, who for the commoditie of the transitorie things of this world, doe refuse the holie ministerie. Finallie, they also, which had rather lie still in the dunghil of idolatrie, than to be accounted of the Church of Christ.

THE PARAPHRASIS.

ILke as the Hart, long and sore chased with the hunters, panting and braieng, doth most greedilie seeke the fountaines of waters: e-

uen

men so, I miserable man, whome these men neuer cease so manie yeeres to persecute, doe crie vnto thee, o God, with my whole heart.

2 Neither doe I desire againe the honour that I haue lost, or the riches, or my wife, or my kinsmen and friends: but I am consumed wholie rather with thirst, and desire of thy liuely and euerlasting fountaine, o God. Ah then! when shal it at the length be graunted vnto me, most miserable man, that I may behold thee in thy house?

3 I feede my selfe with teares day and night, hearing these wicked men vpbraiding me, as though I were forsaken of thee, asking dailie, Where is my God?

4 O how bitter vnto me is the remembrance of the former times! when I consider how great a multitude I was wont aforetime to leade vnto thy house, which caused the verie fields to sound forth thy praises with their songs and dances.

5 Go to yet, my poore soule, Why art thou so amazed, and troubled so greatlie? wait thou, whilest God that thy deliuerer doe come. For he, I knowe wel, wil bring to passe, that I shal appeare againe in his sanctuarie, and shal giue thanks vnto him for my deliuerance.

6 But, oh my God! I doe lie downe ouerthrowne, both in the strength of my bodie and mind, thinking of thee so far absent, being chased vnto Iordan, and lieng hid in the tops of the mountaines, Hermon and Mizar.

7 One deepe followeth another, and calleth me to destruction, thy streames breaking out with horrible sounding, and the conduits of the clouds rolling downe vpon my head, and al the fouds powdered forth to destroye me at once.

8 Be it far from me yet, that I should despaire: for surelie the Lord wil prouide for mee in the daie time, through his goodnes, and in the night time, he

wil giue me cause to sing foorth his praise. Finalie, I wil neuer cease to praie vnto God, the onelie author and preseruer of my life.

9 I wil saie vnto God, vnto whose onlie protection I trust: Can it be, that thou shouldest be vnmindful of me? and suffer that I, being oppressed of the enimie, should lie for euer in sorowe and miserie?

10 Wilt thou neuer regard me? nothing moued with the losse of those thinges, whereof I am most vniustlie spoiled: but wounded to the heart with those wicked words of mine enimies, when I heare them oftentimes speake in derision, asking, Where that my God is?

11 Go to then, my seelie soule, why art thou so amazed? and why art thou so disquieted? wait rather whilest the Lord come, for he wil graunt me, that I being againe deliuered, shal giue him thanks. Thus he deliuering me, shal cheere my countenance: he, I saie, is my God.

PSALME. XLIII.

The Argument.

This Psalm is a portion of the former, repeating the prayers whereby he prayed to be restored to the Church.

THE PARAPHRASIS.

MAintaine my right, ô God, and defend my iust cause: deliuer me from this vnmerciful multitude, and from the deceitful and wicked man.

2 For I trust to thy power alone, ô my God: wherefore dost thou refuse me, and sufferest me to go heauilie, being oppressed of mine enimies?

3 Graunt, I beseech thee, that thy mercie and truth may shine vnto me, which may bring me vnto that holie mountaine, euen to thy tabernacles.

4 O God! I wil there witnesse my ioie with my voice, comming foorth vnto thine altar: and I wil
praise

praise thee, O God my God, vpon the harpe also.

Wherefore art thou cast downe my soule, and so sore disquieted? wait vpon God, for it wil come to passe, that I shal praise him againe. For this is that my God, who deliuering me, wil againe comfort me.

PSALME. XLIIII.

The Argument.

This is also a Psalm of prayer, but full of most grievous lamentations, the authour whereof is supposed of manie, not to be Dauid, because these complaints seeme not to belong to his time, therefore other do refer it to some other time: but I do thinke, that that which is spoken in the 18. verse, and afterward, doth much lesse agree to anie time, than to those times, which came after Dauid, and the slaughter of his people. I therefore rather suppose, that it was written of Dauid, and euen in those times that were betwixt the death of Saule, and the anointing of Dauid in Hebron. For the Philistines being at that time conquerours, and ciuil war being raised vp, though Dauid behaued himselfe verie moderate: yet it is manifest, that the affaires of the Israëlites were verie sore vexed, and no doubt, manie captiues were caried awaie from sundrie places, and sold: and yet the historie doth not record, that anie thing was then changed in religion. But the circumstance of this time doth maruelously commend Dauids faith, and his mind, for the establishing of the kingdome of God, not thinking of himselfe alone, but inditing these prayers for the whole Church. And as concerning the matter it selfe, this Psalm teacheth vs that, which we ought especially to knowe, that is to saie, that the Crosse is annexed with the doctrine of Christ crucified, not for the trial of this or that man alone, but also of the whole bodie of the Church, as the 22. verse of this Psalm is recited of the Apostle, Rom. 8. 35. Although then, that to suffer for righteousness sake, is a sure testimonie of our conformance

and likenes with the sonne of God, for the which Christ commandeth vs to reioyce: yet seeing we are not iron hearted, but the same Christ doth bid vs to suffer together in the priuate afflictions of our brethren, and much more in the publike calamities of the Church, it is needefull that our faith should then chieflie be kindled to prayer, by pouing out sobs and sighes into the bosome of our father, of the which prayer, this Psalme ministrereth vnto vs a most notable example. For it is an other thing to murmur against God, as vniust and deceneable (as they vse to do, which receiue the promises of God after a sort for their owne commoditie) than to do as he doth, not as one particular man, but as the whole Church, declaring and acknowledging the benefites of God already receiued, that we may determine, though these inferiour things be changed, yet God wil alwaies remaine like himselfe constant, and that we so complaine both of the crueltie of the enimies, and of these alterations, that we stil remaining in faith, take occasion thereby to praise so much more earnestlie.

THE PARAPHRASIS.

THis our present most miserable estate calleth into our remembrance, o God, those former times, of the which we haue heard of our elders: for they haue declared vnto vs, how manie and how great things thou hast done for our sakes of old.

2 To wit, that thou hast driuen out by thine owne hand the people, which possessed this countrie, that thou mightest place them heere: and moreover also, that thou hast broken and consumed al that remained of those nations, that this stocke or lineage of our elders should spread far and wide.

3 For surelie there was no cause why they should ascribe the attaining and winning of this countrie to their owne weapons: or wherefore they should imagine, that they haue resisted so manie
and

and so mightie people by their owne power : naie,
al this praise is thine, because it so pleased thee, of
thine onlie mercie, to strengthen vs by thine arme,
and thy right hand stretched out, & by the bright-
nes of thy countenance.

4 Neither did thy mercie cease heere, for it failed
not to gouerne vs afterward : and, oh that thou
wouldest continue to deliuer vs! as al things are o-
bedient at thy commandement.

5 For of old it is plaine, that we did driue awaie
our enimies ; neither did anie rise against vs, whom
we haue not repulsed by calling vpon thy name.

6 For neither by the trusting in our owne bowe or
sword, haue we obtained so manie victories.

7 But thou thy selfe hast deliuered vs from our e-
nimies, and hast put them to shame.

8 And we, ô Lord, dailie praise thee therefore, and
set soorth these thine innumerable benefits.

9 But now, ô God, what alteration of our state
and sudden change is this ? now doest thou reiect
vs, whome thou diddest defend : now doest thou
shame vs, who diddest before fil our enimies with
shame and confusion : now doest thou forsake vs,
who before wast our captaine, to go before our
armies.

10 Heereof now it commeth, that we that haue
so oft chased awaie our enimies, whilest thou wast
our captaine, haue now fled from our enimies
folowing vpon vs, and haue bin exposed to their
lust and spoile.

11 Thou giuest vs vp then vnto them, to be de-
noured like sheepe, & they drawe vs into bondage,
and scatter vs amongst them.

12 Thus hast thou sold thy people for most vile
price, and without anie chapman to increase the
price, thou hast sold them to anie that would buie
them.

13 Thus hast thou giuen occasion to our enimies

to raile and ieast vpon vs, so that of euerie side we could heare nothing of those people that dwell about vs, but scoffings and reproches.

14 To conclude, we are a common talke vnto al men, and we are mocked of the prophane nations which wag their heads at vs.

15 Neither is this for one daie, but no daie passeth, wherein we do not behold these things, so that we dare scarfeliie looke vp for shame.

16 Whilest on the one side, reproches and railings are increased: and of the other side, our most cruel enemies gape ouer vs.

17 Notwithstanding yet, though we be stricken with so manie and great miseries, we are not vnmindful of thee, neither do we forsake the covenant that thou hast made with vs.

18 We haue not turned awaie our heart and loue from thee to anie other, neither hath anie crueltie drawne vs awaie from the worshipping of thee, as thou hast appointed vs.

19 Although thou hast cast vs awaie, as it were into wildernesses ful of dragons, & hast ouerwhelmed vs, as with the shadowe of death.

20 But if it be otherwaies, and that we haue forgotten thy name, o our God, and are knowne to haue worshipped anie strange or feined God :

21 Thou, o God, that beholdest the verie secrets of the heart, go to, cal vs to accomptes for this wickednes.

22 Therefore, for thy sake alone are we killed euerie daie : neither are we in anie better condition than sheepe appointed of butchers to f slaughter.

23 Now then, o Lord, rise vp at the length! for how shal we saie that it commeth to passe, that in so great miserie of thy people, thou seemest to sleepe: awake, o Lord, neither put vs away for euer!

24 Shouldest thou turne awaie thy face from vs, that are thine? shouldest thou haue no regard of
this

this our miserie and opprellion :

25 Surelie, we are cast downe vpon the earth by the burthen of our miseries, and lie downe flat, cleauing to the earth.

26 Come forth therfore and helpe vs, and for thy singular mercie redeeme vs.

PSALME. XLV.

The Argument.

This whole Psalm is altogether allegorical, and hath the selfe-same argument, that the song of Salomon hath: but I cannot consent vnto those, which thinke it to be the marriage song of Salomon, and the daughter of Pharao. For, besides that the Hebrue inscription or title would not haue omitted that: I see, that that marriage is playlie and worthlie condemned of the holie Ghost, 1. Kinges. 11. so that, me thinketh, it is a great absurditie, to suppose that it was a figure of so great a matter. And that same spiritual coniunction of Christ and the Church, is in this Psalm most diuinelie described by an allegorie borrowed of common marriages, the which the prophets afterward haue oftentimes opened, and Paule himselfe, Rom. 7. 2. Cor. 11. and Ephes. 5. But we must marke, that as in marriages among men, first contracts are made, and then the marriage celebrated: so Christ, the husband of the Church, is to be considered after a sort in a two-fold state, that is, in a state of weakness, which we may compare with the contractes: and in the state of glorie, which he obtained after his resurrection, being now the true and the glorious husband of the Church, euen though it continue as yet in part vpon the earth: and in this Psalm he is set forth as glorious, and that hath entered in marriage with vs. Christ therefore is that King, the husband of the Church, than whome there is nothing more beautiful, as he that wanteth al blemish. And what the force of this persuasion is, it doth not onlie appeare in enticing, but also in charging mens minds through the preaching of the Gospell, and

and the unspeakable power of the same. The same Christ, in as much as he is man, receiued the spirit, not in measure, but most abundantly, so that it redoundeth to al the sainctes: he hath a sword given him, not for ostentation, like an unsensible idol, but that he must drawe it forth, and this is it that pearceth to the separation of the soule and of the spirit. Also, he is furnished with arrowes, wherewith he striketh through al his enimies: wherefore exceeding praise and singular excellencie, both in preseruing his children, and in confounding the proud, is by good right due vnto him. Againe, afterward he is brought in, carried vpon three horses, to wit, the truth, meekenes, and righteousness, which are gouerned of the word, as of the onlie director of the course: for the declaration of the which most diuine allegorie, according to the weightines and worthines of the matter, we had neede haue a whole booke. But by a contrarie this may briefly be vnderstood, if a man do consider, how the kings and princes that are led by a contrarie spirit are wont to be carried far otherwise, not vpon horses, but vpon most savage and cruel beasts: namelie, ambition, arrogancie, fiercenes, crueltie, riot, and horrible oppression of subiects. And we must carefullie note that which foloweth, that howsoeuer the world doth impeach and slander this gouernement, being both most righteous, and most moderate: yet this iust King ruleth al things prosperously, and the more he is resisted, the more he sheweth forth his power, both in that so iust, and so safe defence of his poore flocke, and also in vntowling his enimies to death, inwardly by his heauentie power: that is to saie, when he giueth them vp into a reprobate sense, so that they become the instruments of their owne destruction. And though al these things do ful out daily, whiles this King defendeth al his elect, that none of them do perish, and reuengeth their enimies, as pleaseth him: yet that which seemeth here to be noted, appeared plainlie in the verie beginning of this marriage, that is solemnized in deede, when as he did terrable punish the shankeles

shankles synagoge with those rods that as yet endure: but yet preserving a remnant of his elect, through a certaine rare mercie, which he used towards so rebellious a stocke of Abraham. Having now gotten the victorie, this King is placed in his throne, the which is said to be eternal, that it might be signified not to be of this world, not onlie because (as Salomon saith) iustice establisheth the seate of a king, but also for that this King is both the true and the eternal God, and the verie sonne of David according to the flesh: & to whome, in that he is placed above euery name, euen in that he is man, al power is giuen both in heauen and in earth, as this verse is cited. Heb. 1. 8. so that neither there are more kings, (for that one wife can not haue manie husbands) neither yet is he so to be vnderstood God, that he is not man: (for thus he were no meete husband for this Church, which consisteth of men) neither also is he man in such sort, that he is not the eternal and verie God: for then the Church should not haue one husband sufficientlie able to defend it. After this, the most holie gouernement of this kingdom, that is to saie, of the Church, is added: for the Church of God alone is ruled by the true rule of most upright gouernement, in al publike and private vocations, because there the spirit of God reigneth, instructing the iudgement of the godlie, and brideling their affections. And the cause of this saieing, which followeth, is verie weightie, to wit, that this King (both concerning his verie person, and also the heauenlie gifts) is annointed aboue his felowes, that is to saie, he is exempted out of the number of other kings. For the most excellent kings, euen Dauid himselfe, was infected with manie and greuous sinnes: but in this King nothing at al is wanting. Finallie, those things that are spoken of his most pretious apparel, do partlie belong to the voice of his father, In whom I am wel pleased, wherein is signified, that the father was reconciled vnto vs, both by the perfect integritie of the person of our Immanuel, and likewise by this most sweete smelling sauour of his obedience, euen

to the death of the crosse: and partlie to that saing of the Apostle, 2. Cor. 2. 14. We are the sweet sauour of Christ, who is made vnto vs wisdome, righteousness, sanctification, & redemption, 1. Cor. 1. 30. And out of his iuorie tabernacles: namelie, his beauenlie seat, from whence he doth behold vs, he doth after a sort powre downe al these things, and euen himselfe vpon vs. Now foloweth, after the description of the King, the husband, a most perfect description of the Church his wife, and of the princelie marriage: wherein other her companions are ioined to the holie Israēlites (who haue the title of the *Queene*) that are themselves kings daughters: al the which being appointed to one husband, doe in verie deede beare the person of one Catholike Church, but yet are distinguished from her, as from the princeesse or wife: because the holie Iewes, Prophets, and Apostles, and the other natural branches haue the first place: by whome, euen we are brought into this Kings chamber, through the gold and beautie whereof we also shine and are beautified. But this is chieflie to be marked, that these *Queenes* are not said to haue taken al these ornaments out of their owne wardrobe, but to haue taken them of the king himselfe, that we might acknowledge al our goodnes to proceede from his bountifull mercie, that hath couered our nakednes, and therefore that that is to be counted the true Catholike Church, which goeth crowned amongst her felowes with the onlie righteousness of Christ freebie imputed vnto her, although also an other righteousness begun in vs, doth consequentlie fellowe this iustice, and separateth the children of light, from the children of darknes, the which thing is by a like allegorie shadowed of Christ himselfe. Mat. 11. 22. These things being declared, wherein almost al the mysteries of our saluation are contained, the Prophet turneth his speech to the Church it selfe, or rather to euery member thereof, exhorting it to studie how to approue it selfe more and more to her husband, of whom she is loued so tenderlie: and he also sheweth by what meanes she may

may do it : namely, if hearing him diligentlie (for faith cometh by hearing, without the which we can not please God) and turning vnto him (that is, continually beholding his wil in the glasse of the lawe) she cast awaye al corruptions, either ingendred in her nature, or taken from her elders, or continued and confirmed by long custome, that she may learne more and more to obey this her husband alone, as her head and Lord. There is annexed an exhortation, which hath respect to the verie infancie of the Christian Church that first began in Ierrie : for we may knowe by the verie historie it selfe, how slender, poore, and miserable the Church was concerning the flesh, consisting onlie of an hundred & twentie persons, and those verie poore and needie. He doth therefore comfort it, foreshewing that at length they of Tyre also should ioine themselves vnto them, by the which name, he understandeth the Gentiles, comprehending euen the princes themselves : but yet so, that he might warne vs, that at the beautie, of the which he spake, and which is by infinite degrees more excellent than al the ornaments of al Queenes, how pretious soeuer they be, is inward, and now in deede is not to be seene of fleshlie eyes, but shal in the time appointed appeare so bright and glorious in the Queene, and in her whole nurserye, that it shal passe al mens capacitie: euen then, when as the Apostle saith, we shal go to meete Christ, and shal be for euer with him, being entred into his palace. But what (saist thou) in the meane time shal be done ? Doubtles this Queene shal bring forth children for her husband, and al those shal be worthe and true Kings, and shal reigne euerie-where, like those their elders that were the ancient Patriarchs, hauing brought Sathan, sinne, death, and their owne felues into subiection. Hereof it cometh to passe, that this same marriage shal be perpetual and euerm-lasting.

THE PARAPHRASIS.

MY heart so boileth within me, that it must needes burst forth that which it hath conceiued, euen a magnifical song of the King,

King, consecrated to the King himselfe, and that with such zeale and seruencie, that no pen may seeme to be able to attaine vnto the voice of the speaker.

2 Doubtles thou art the most beautiful of al men, an incomparable eloquence and grace of speach is in thy lips: for God hath adorned thee most bountifullie with al these giftes, which shal neuer be taken from thee.

3 Come foorth now, o most mightie champion, girded with the sword, and shew that thy beautie ful of maiestie!

4 Come foorth, I saie, and do al things prosperousslie, caried vpon thy triumphant chariot, euen the word, as a gouernour directing it, and let truth, mercie, & iustice drawe it. O how great and maruelous things do I see, that thou shalt bring to passe by this thy mightie power!

5 Yet shalt thou not want such, o King, who shal resist thee: howbeit, I do see thee againe armed with sharpe arrowes, wherewith thou wilt wound the hearts of thine enimies, and so cast downe al people.

6 For thy throne, o God, is for euer and euer, and as nothing is more stable than thy kingdome, so is thy scepter righteousness it selfe.

7 For thou louest righteousness, and hatest what so euer is against it: for, o God that our King, God that is thy God, hath powred foorth vpon thee al his bountie, that no man is able to be compared vnto thee.

8 For when thou comdest foorth of thy iuorie palace, a most fragrant odour of thy garments doth spread it selfe, than the which, nothing can be more pleasant: therefore do al men run together with prease vnto thee, to declare their ioie.

9 Yea, and the kings daughters beautified with thy giftes do come also, amongst the which, the

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Queene being present, sitteth at thy right hand, bearing a crowne of most pure gold.

10 Heare therefore, ô daughter, consider diligentlie vnto what maner of husband thou art coupled, learne of him alone what he requireth of thee, that thou shouldest forget thine owne nation, and thy fathers house, and al other things, when thou comest vnder the authoritie, and into the familie of this husband.

11 So wil it come to passe, that thou shalt be more and more in his fauour, to whome onlie it is meete y^e thou shouldest be subiect as to thy Lord.

12 And thou shalt be againe honourable, euen to strange people, of whome euen the most rich honouring thee, shal desire thy friendship.

13 But at home chieflie, euen with thy husband, thou shalt sit most richlie decked, clothed altogether with garments broadered with gold.

14 Thus shalt thou then be set before the King, with such and so pretious apparel, the virgins thy companions, waiting and going with thee vnto the King:

15 Whilest that you altogether, with most great ioye and reioicing, enter into the palace.

16 Here shalt thou see thy children, whom thou hast borne vnto thy husband, flourishing, and nothing inferiour vnto those thy most noble elders reigning ouer the prouinces of the whole world.

17 Therefore, ô King, I wil praise thy name in al ages for euer: and the people with me shal sing praise vnto thee world without end.

PSALME. XLVI.

The Argument.

Judge that this and the 47. Psalme was written of David, or of the sonnes of Corah, after those great victories which they had ouer so manie and so mightie enemies, whereof mention is made 2. Sam. 8. And two principal

commo-

commodities, of such like victories are set forth vnto vs in this triumphant Psalme: the one is, because the glorie of God is by this meanes amplified, with the care whereof, the saintes are much more touched, than with their owne profites whatsoeuer: the other, for that thereby it may be seene in deede, that the Church alone is in safetie, though it be most fiercelie assaulted by Sathan & the world, & utterlie destitute of mans aid, the which thing the Prophet doth set forth with maruelous words & figures, joining also therevnto a prophesie of the calling of the Gentiles.

THE PARAPHRASIS.

I **W**E haue proued sufficientlie, by due experience, that God is our defence and strength in our dangers.

2 Therefore we wil not feare at al, though the earth be shaken from her foundations, and the mountaines be carried into the middest of the sea.

3 Though al the stormes of waters sound about vs, with most horrible noise, and mounting vp doe shake the verie mountaines.

4 Yet the citie of God, which the most high hath consecrated vnto himselfe for his habitation, doth rest in the meane time safe, and comforted with his most gentle and pleasant riuers.

5 For, seeing that God himselfe doth dwel in it, how can it be subuerted & nay, as oft as neede is, he wil wake earlie in the twi-light, and wil helpe it.

6 Behold, the nations did rage on euerie side, and the kingdomes had prepared battel euerie-where against vs: but as soone as he thundered out his voice, al their fiercenes, although they filled the land with their multitude, did fal downe, their hearts melting for feare.

7 For the Lord, hauing farre other armies, is on our side: that God, I saie, of Iacob, is our defence.

8 Come hither, I praie you, if anie doubt of this matter, or negligentlie regard these thinges, and consider

consider with me the workes of the Lord: namelie, what destruction and desolation is now come vpon those countries, which did rage so mightilie against vs.

9 Behold how sudden these battels and tumults are ceased on euerie side! behold how he hath broken the bowes, and hath cut in sunder the speares, and burnt al their chariots with fire!

10 Heare the Lord himselfe finalie setting forth this example, and thus calling vpon your enemies: O ye mad men! leaue off these things, and learne at the least by these your miseries, that I am GOD, whom ye haue wounded by the sides of my people, and whose name ye labour in vaine to abolish. But, it is so farre from your power to doe this, that contrariwise, I wil once dilate my glorie wide & broad throughout the whole world.

11 Finalie, let vs conclude this fullie, that the Lord being furnished with innumerable, and most mightie armies, standeth on our side: and that that God of Iacob, is a most sure defence vnto vs.

PSALME. XLVII.

The Argument.

The verie order of this Psalm, & chieflie the fift verse, seemeth vnto me manifestlie to declare, that this song was written by David, ful of most feruent zeale, and sung of the sonnes of Corah, in that pompe most ful of maiestie, wherein he brought the Arke of the Lord at the length into the citie, which was called after his owne name: the which excellent storie is set downe, 2. Sam. 6, & 1. Chro. 15. And this song of praise doth teach foure principal things. 1 With how feruent zeale we are bound to seeke the glorie of God. 2 How careful the princes chieflie ought to be, to establish the publike holie ministration, and to amplifie it. 3 What great difference there is betwixt the people chosen of God, and other nations, proceeding onely of the mercie of God. Last of al, that other nations

ons also in the end shal be partakers of this so great mercie. Of these foure, there is no part, which doth not much more appertaine vnto vs, than to the old people, now when this prophesie is fulfilled at length, and Christi himselfe is come vnto vs.

THE PARAPHRASIS.

1 **O** Al ye people being gathered together, clap your hands, and praise God with most ioyful voices!

2 For this is that Iehouah, not closed vp in this Arke, for he is higher than the verie heauens: notwithstanding, he setteth before our eies this testimonie of his presence and mercie: this, I saie, is the King, shewing himself terrible against his enimies, this is the Lord of the whole earth.

3 This is hee, that wil bring into subiection the people that lie neare vnto vs, ouer whome we shal haue authoritie.

4 This is he that hath giuen vs that most excellent heritage, by whose power we may worthilie glorie of our dignitie and honour, and that by his singular benefite: for none other cause, but that it hath pleased him to receiue vs into his fauour.

5 Behold, God commeth vp to his holie mountaine with triumph, the Lord commeth with sound of trumpets.

6 Sing vnto God, sing, I saie, sing praises to our King, sing praises.

7 For this is the greatest King by farre, euen the Monarch of the whole world, sing al you that can sing.

8 Praise God, I saie, who is not onelie our King, but the King of al people, sitting vpon his holie throne.

9 For the verie gouernours of the people shal submit themselues to the people of the God of Abraham: for he is onelie the Lord of the whole world,

world, and the preseruer of the same, farre higher than al powers beside.

PSALME. XLVIII.

The Argument.

There is the same argument of this Psalme, and of the 46. although it seeme to haue bene written long after, in the daies of Josaphat, as may appeare, and is to be referred to the storie, which is written, 1. Chron. 20. there is added therfore the praise of the citie of Ierusalem (which was a figure of the Church) by the beautiful situation, and by the strength of the wals and forts: whereby yet the Prophet doth not saie, that the safetie thereof doth stand, but by God alone, the Lord of the citie, that we may vnderstand, that the Church is preserued by the same onlie defence, although so oft as it so pleaseth God, it is not destitute of mans armour and defence.

THE PARAPHRASIS.

1 Doubtles the Lord doth shew himselfe great and most worthie of al praise euery where, but this is seene chieflie in that his owne citie, which knowledgeth him for their God, and worshippeth him in his holie mountaine.

2 For this is that mount Sion, of most pleasant situation, looking towards the north, the ornament and ioie of the whole earth, the citie of the great King.

3 For there verelie God dwelleth, as in his palace, and there is he knowledged againe, to be the onlie defence thereof.

4 Neither neede we to fetch anie farre prooffe of this most plaine thing: for behold, the kings associate together, were about to set vpon it.

5 The which, so soone as they did behold, being stricken with the admiration of it, fled awaie speedilie.

6 For so wonderful terrour, and so sudden came vpon

vpon them, as the pangs of a woman that traueleth with child :

7 And as the most raging violence of the wind vseth to shake the ships, sailing in the deepe seas.

8 Therefore we our selues haue seene the wondrous which we heard of our elders of old, that were done by God to deliuer them, done also in the citie of the most mightie Iehouah, the citie, I saie, of our God, the which being now defended of him, he wil from hencefoorth also preserue for euer.

9 Surelie, o God, thou hast not disappointed vs, calling for thy mercie in thy palace with full confidence.

10 And the same of this thing, whither soeuer it shal come, shal stir vp al men, euen to the vttermost coastes of the earth, to set soorth thy praise : for euen this one fact doth plainlie declare what great fidelitie thou keepest, in preseruing thy seruants.

11 Therefore let the whole mount Sion breake out into gladnes : o ye damfels of Iuda, reioice you of the iust iudgements of God !

12 Compas Sion round about, account her towers.

13 Consider diligentlie her wals, & her bulwarks, and set soorth the praises of her palaces, so that ye may spread forth the memorie thereof, euen to the posteritie.

14 And let al men vnderstand that this is God, and wil for euer be our God, which wil not leaue vs, no not in the last minute of our life.

PSALME. XLIX.

The Argument.

The Prophet doth vse a most graue preface in this Psalm, and that not without cause, seeing that it conteineth a doctrine necessarie to the nobles & commons, to the rich and to the poore: to this purpose, that the one should not be so insolent and proud, and the other should not be discouraged or caried away with the desire of riches, beyond

the

the rule of righteousness: therefore this Psalm contains the same argument in substance with certaine Psalmes that went before, and that do followe. Wherein the vanitie of the fading goodes of this world is described, especially when they be gotten with craft and deceit, or their owners do abuse them. But a peculiar and certaine special matter is regarded in this Psalm: namely, of those rich men, which oppress the godlie poore, which poore men, the Prophet doth comfort chiefly with two reasons. One, that there is nothing more vaine, than the pride of the rich men, as the thing it selfe proueth in the end: whereby it followeth, that these proud men are not to be feared, as though they had like power to hurt, as they haue wil to doe it. The second, that the certaine hope of a better life, is to be set against al those cogitations, which use to come into our minds in such temptations, and that we must fullie determine, that they are more like beastes, than men, who being increased with honours and riches, do not understand how to use them, much lesse that any wise man should enuie them.

THE PARAPHRASIS.

1 O Al ye people, heare what I shal saie: giue eare, al ye inhabitants of the earth.

2 Both noble and simple, both rich and poore.

3 For I wil speake of things, which who so regardeth, is verie wise: and I haue meditated with my selfe, things that al men ought to vnderstand.

4 I my selfe wil diligentlie consider, that I haue determined to teach vnto others, euen great and most hid things, that this my harpe may be perceiued to haue sounded, not onlie vnto others, but vnto my selfe also.

5 For why should I tremble: though I be neuer so much oppressed, and be set round about with my mightie enemies compassing me, and following my verie foot-steps.

6 They

6 They trust, I graunt, vnto their riches, and are proud, resting vpon their great wealth, as though it were lawful for them to doe what they lust.

7 But, I beseech you, what is more vaine than this momentanie confidence? for the vse of riches doubtles is no longer durable, than the life it selfe, which is most short, although a man should possesse them to the last minute of his life. For no man can redeeme another, much lesse himselfe, with his riches, neither can he make anie couenant with God for the restoring of life.

8 For the price of the life is greater, than that it can be paid by anie man, much lesse that a man should get immortalitie to himselfe by anie riches.

9 Naie, no man can obtaine vnto himselfe the prolonging of his life by anie summe of monie.

10 For the verie experience of al ages doth teach, that al men must die, be they wise, be they foolish: and that there is no difference in this thing, either of kind, or of age, or of state of the person: and that those goods, which they leaue when they die, do commonlie go vnto others, euen whome they knowe not.

11 Yet notwithstanding, such is the foolishnes of manie, that they so leade their life, as though they should neuer depart hence, whiles a fained imagination doth occupie their mindes, as though their families remaining for euer, and their faire houses that they had built, should continue alwaies vpon the earth in their name.

12 Howbeit, there is nothing more vaine, than the madnes of these men, seeing man doth not remaine long in this worldlie honour: so that they which liue thus minded, are not much differing from the beasts.

13 For their life is nothing else but meere foolishnes, and yet their posteritie, being no wiser than they, praise their example, and followe it.

14 How

14 Howsoever it is, and howsoever these men doe please themselves in these fantasies, yet like beasts shut in the night in the stable : so these men, when the evening of their life cometh, are gathered into the graue, where death doth eat and deuoure them, as it doth others : Contrariwise, although they must die also, which walke the right waie, yet another light shineth out in due time, at the rising whereof it shal appeare, how much more excellent these be, than those mad men. For that shadowed power of them shal streightwaies be changed into the graue, the which shal deuoure them caught awaie from these their glorious buildings.

15 But God contrariwise, wil bring the godlie from the prisons of the graue, and wil receiue them to himselfe.

16 Therefore I wil thee to be quiet, and not to bee discouraged at the sight of anie proude rich man, howsoever thou see him to abound in riches.

17 For the time shal come, when his dead bodie shal lie in the graue, spoiled of al this dignitie, and his glorie shal not followe it so farre.

18 Wherefore, let them delight themselves, and please themselves as they list, and iudge none other to be happie, but them that giue themselves to pleasure after their example.

19 Yet, if thou consider their great grandfathers, of whom they boast, and al their continuance, thou shalt find, that they are buried with an euerlasting death, the which doth manifestlie condemne the foolishnes of their posteritie.

20 Finallie, although anie man be increased with riches and honours : yet if he want true wisdom, he is to be counted to differ little or nothing in this life from the beastes, which wholie perish.

THE PSALMES
PSALME. L.

The Argument.

Like as God hath giuen vnto man a spiritual soule, and a visible bodie: so would he alwaies, and wil be worshipped with them both, euen with the inward and outward worship: and as he would haue the external actions to be the witnessess of the inward, so hath he diligentlie admonished men, that both twaine should consent and agree together. Furthermore, least men deprauid by nature, should go out of the waie, either in the one, or the other part of the worship of God, he hath giuen commandement most fullie vnto the people of Israel, by written lawes, both for religion and maners, how he would be worshipped, both inwardlie and outwardlie. There was also another chiefe end of the ceremonies, (that is, of the outward worship) that they might behold in them, as in a certaine table, both the guiltines of their owne sinne, and also the promises of taking away sinne, which should be performed in Christ: and so being admonished, should continuallie remember their dutie againe, what they did owe vnto God, and what vnto their neighbours. None therefore, did more abuse the outward worship of the lawe, than they that dreamed that they had wel done their dutie, if they had diligentlie obserued those outward ceremonies, neglecting their chiefe end. Therefore doth the Prophet Asaph reprove this most wicked erreur (which the Pharisees afterward did most stubbernlie defend) in this most diuine and godlie Psalm: the which thing also afterward the other Prophets did not cease to inculcate: and he bringeth in God vsing most strong arguments, both from his owne nature, and from the condution of those things which were offered vnto him. And this doctrine is to be reseiued in the Church of God alwaies, because men commonlie stumble at this stone. But chieflie it is necessarie for this our time, in the which, not onlie that old erreur is restored, whereby the sacraments are transformed into
so

so manie idols, by taking awaie the difference of the signes, and the thing signified, and the doctrine of the worthines of the worke brought into the Church : but also men are come to this point, that the Pharisees of our time do applie to their inuentions, that thing which the holie Ghost denieth of manifest impietie, in the abuse of the outward worship appointed by God himselfe.

THE PARAPHRASIS.

HOW long, o ye hypocrites, wil ye abuse the patience and long suffering of God? how long wil ye despise vs, that speake vnto you of the true worship of God? Go to, let God himselfe come forth, and speake vnto you. And lo, behold, I saie, euen God, that same Ichouah, that is about al the powers and potentates of the world, doth come foorth, not onlie calling you, but also al the inhabitants of the world from the sunne rising, to the setting of the same, that the whole world may be a witnes of your madnes.

2 And least you should thinke, that any thing here should be spoken against the ceremonies appointed by God, he being about to treat of this matter, setteth his glorious throne of iudgement in verie Sion, the most beautifull place of the whole earth, and best beloued of him : it is so farre from him, that he wil forsake it.

3 Behold, I saie, that same our God commeth, and wil be no longer dumbe, with flames of fire going before his face, which shal consume al that stand against him, and with thundering tempests on euery side, that he may shew himselfe such one now in declaring the meaning of the lawe, and in bringing it to the right vse, as he declared himselfe of old, when he gaue the lawe.

4 Yea, and also he citeth the heauens aboue, and the verie earth beneath, to be present at this his iudgement, that he hath determined against you,

being his rebellious and stubborne people.

3 Heare you therefore him that citeth you in these words, by his apparitours : Cal vnto me, saith he, these people, vpon whome I haue bestowed my singular fauour and mercie aboue others, and with whome I haue made this couenant of sacrifices.

6 The verie heauens shal be witnesses against you of the iust deciding of this controuersie . For God himselfe wil sit as iudge , least you imagine, that ye haue to doe with anie mortal man.

7 Then said he, Art not thou that people, whome I haue chosen to my selfe that Israëll, whom I haue imbraced ? Wilt not thou heare me, being God, euen thy God, I saie, reasoning with thee by this authoritie ?

8 And I doe giue the definitiue sentence of this controuersie, by these plaine wordes : I haue commanded in deed, lawes of sacrifices, which I would haue to be offered vnto me dailie, but these, as they are offered of you, I doe nothing at al regard : neither is this the cause wherefore I expostulate with you. For I behold those things dailie, more than I would.

9 For, I praie you, whome doe you thinke that I am ? Am I such a one, as must aske bullocks out of your heards ? or goates out of your foldes, if perhaps I neede them ?

10 Doe you forget that I am the Lord of al the beasts, which feede in the woods and mountaines ?

11 And that I, which haue created them, do knowe al the foules , and al the wild beastes, which liue in the field anie-where ?

12 Therefore, if I were hungrie, why should I aske them at thy hand ? seeing it is plaine and euident, that the whole earth, and whatsoeuer is contained therein, is vnder my power alone.

13 Againe, what madnes is this of you ? doe you thinke, that I doe eate the flesh of buls ? or drinke
their

their blood :

14 Do you not knowe what sacrifices I require :
euen praises due vnto me, and the paiment of your
vowes.

15 The calling vpon my name chieflie in aduersi-
ties, from the which, thou being deliuered, maist
giue thanks vnto me, for the benefits receiued, and
maist testifie thy selfe in thy whole life, to be desi-
rous of my glorie.

16 But, o ye wicked and vnpure men ! how much
soeuer ye dissemble holines with the multitude of
sacrifices, heare with what wordes the Lord him-
selfe doth rebuke you. Darest thou be bold to
talke of mine ordinances : either to make mention
of my couenant :

17 Which wilt not suffer thy selfe to be corrected,
despising al my threatnings, and casting awaie my
commandements behind thy backe.

18 If thou see a man that stealeth, that is he whose
companie thou most desirest : if thou knowe an a-
dulterer, thou giuest thy selfe streightwaies to be
partaker of his wickednes.

19 Thou speakest nothing, but that which is
naught : thou sharpenest thy tong, to forge al kind
of deceit.

20 Thou slanderest & backbiteest euen thine owne
brethren, the brethren, I saie, borne of the same
mother, much lesse wilt thou abstaine from hurting
strangers.

21 These are thine exercises, these are thy maners:
the which wickednesses, because I haue dissembled
a litle while, through my long sufferance, doest
thou therefore account me to be like thee, and to
alow these things : Nay, I wil deale with thee more
seuerelie, and set euerie one of thy faultes before
thine eies : and I wil cause thee to perceiue by ex-
perience, that I haue not forgotten, nor put out of
my memorie anie one of them.

f. 3.

22 Knowe

22 Knowe ye this therefore, and weigh this diligently and earnestlie with your selues, so manie of you as forget God, that if I once in mine anger take you awaie, there is none able to deliuer you. Finally, heare ye what I at the last conclude of this matter: he that offereth his heart vnto me, studious and careful of my glorie, it is he onlie that offereth vnto me an acceptable sacrifice: he that directeth his maners after the rule of my commandements, him verelie wil I deliuer from al perils, and make him partaker of euerlasting felicitie.

PSALME. LI.

The Argument.

This Psalm was then written of Dauid (as the Hebrew title doth declare) when he was most sharpelie rebuked of the Prophet Nathan, for that his most horrible adulterie, ioined with manslaughter, as is witnessed, 2. Sam. 12. It is one of the principal Psalmes of Dauid, containing a notable example of repentance, which must go before remission of sinnes. I saie it is notable, whether thou respect the person it selfe of Dauid, or else his sinne, or lastlie the verie matter, that is, euery part of repentance. For first, here is set forth vnto vs an example of a most mightie King, and of a most holie Prophet, & such a one, who (as much as any man could) had well deserued of the Church, euen to this end, that we should learne, that kings haue none other God, than poore men haue: and the higher that one is in authoritie among men, the more euident and infamous is his sin, & for that cause he must labour the more carefulle, to giue vnto other an example of repentance. But now concerning him, of whom here we haue to speake, I knowe not whether (hauing consideration of the circumstances of Dauids person) any monument be extant of so many & heinous crimes proceeding out of one fact: whereof we perceiue how great weaknes there is, euen in the best, & most excellent men: and againe we learne, what exceeding

ding mercie the most gracious and most mightie God doth
 shew to euerie one that do repent. But if we carefullie pon-
 der that which is the principal point, I can not tel whether
 euer there were anie example heretofore of such a repen-
 tance. For, as concerning the inward acknowledging and
 abhorring of the sinne, which they cal contrition, I see not
 what can be required as wanting in it: sith Dauid confes-
 seth, that he was guiltie of eternal damnation, euen from
 the first moment of his conception, and most exquisitelie
 searcheth forth al the cirtumstances of his offence: so farre
 is he from seeking anie excuses to couer it, and from drea-
 ming of anie recompence for his deserts. But if we consider
 the outward confession of the sinne (which is another part
 of true repentance, the which commonlie they confound
 with satisfaction) what a rare example is this of so great a
 king and so worthie a Prophet? that laien as a rule al humane
 respect, either of his roial maestie, or priuate reputation,
 did not onlie suffer the storie of that his crime to be put in
 writing: but euen he himselfe wrote a perpetual testimonie
 of his acknowledging of the fact, thereby to satisfie the
 whole Church. For the holie man knew that we must be a-
 shamed of sinne, not of repentance, or turning from sinne:
 and that a skarve that is seared, or a blot that is printed in
 vs by sinne, is not increased by such a publike confession as
 is made before the Church, but rather is cured up and taken
 awaie. Dauid so farre differeth from the demitie men of
 our age (that had rather beare anie thing, than the yoke of
 this discipline and gouernement) that though he were a
 king of great power, yet he willinglie submitteth himselfe
 vnto it. Finallie, the commoditie of true repentance doth
 here also most euidentlie appeare, in that God doth neuer
 forsake those that are truelie penitent: but contrariwise
 turneth euen their verie sinnes, both to his glorie, and
 their amendement and comforts. And there are ioined in
 this Psalm: also two principal pointes of true religion: the
 one, of original sinne: the other, of the abuse of sacrific-
 es: as though the purgation of sinne consisted in that out-
 ward ceremonie, whereas on the contrarie part, the sacrifices

that proceeded from vnpure men, did not please God, and therefore forgiveness of sinnes must go before, which afterwards should be sealed in the hearts of the beleeuers, by the sacrifices which are made and offered by faith.

THE PARAPHRASIS.

1 **W**Hat excuse shal I bring, o God? what pretence shal I make? None at all. I onelie beseech thee most merciful GOD, to haue mercie vpon me most miserable sinner. And whereas this one wickednes of mine containeth manie sinnes, that thou wouldest grant vnto me, not one mercie, but thy whole mercies whatsoeuer, that my sinnes may be done awaie at once.

2 Certainlie, this fault is so fowle, and this blot sticketh so sore vnto me, that I can not persuaide my selfe, that it can be washed awaie of thee, but by great difficultie: wash me therefore, o my God, againe and againe, and oftentimes, whilest the filth of so great wickednes be vtterlie washed awaie.

3 For I do not denie or lessen my fault: but I detest and abhorre my most greuous sinnes daillie set before mine eies.

4 For though I haue greuouslie offended men, yet haue I chieflie to do with thee. For vnto thee, vnto thee haue I peculiarie offended: and though I went about to deceiue men, yet could I not deceiue thee, a most euident eie-witnesse, and my iudge. Therefore I neither desire to be iustified, neither can I desire it, seeing thou hast decreed most iustlie those things that thou hast pronounced against me, and I confesse plainelie, that nothing is faultie in thy iudgements toward me.

5. Yea, and though I had not committed these horrible factes: who am I but a mortal man most worthie death and destruction? being euen then corrupt and guiltie, when my mother conceived

me:

me: and polluted with sinne euen then, when she nourished me in her wombe.

6 And why should I alledge the sacrifices offered vnto thee by me, and such other things: for thou doest onlie allow that righteousness that resteth in the secret of the heart, the which this same thing yet declareth that I wanted: notwithstanding, I confesse that thou hast taught me that thy wisdom, not as thou hast done euerie one, but as one of thy household priuately and most familiarly.

7 Wherefore I stand heere before thee, the greatest of all sinners, but doe that, which thou onlie canst do: purge me o God with that thy true hyssop, & all my filth shall straightwaies vanish awaie: wash thou me, & I shall suddenly be whiter than snowe.

8 Comfort me with the testimonie of thy holie spirit, which may bring vnto me that most comfortable and most ioyful message of the forgiveness of sinnes, so shalt thou suddenly refresh the bones which thou hast worthily broken.

9 Doe not, I beseech thee, doe not behold my sinnes, but rather rase out of thy tables at once, all the wickednes that I haue committed.

10 Begin againe, o God, that thy verie worke, which thou hadst begun in me, and is left off, because I haue letted it: namely, the purenes of my heart, of the which thou art the onely author and creator, and renew those holie motions of my heart within me.

11 Ah! do not cast me awaie out of thy sight, though I be worthy to perish: neither spoile me at once of the gift of thy holie spirit.

12 Restore vnto me rather that unspeakable ioy, wherewith they are indued, who being deliuered by thee, from the bonds of sinne and death, are received againe into thy fauour: and let thy holie spirit that true comforter graunt vnto me, that I may willingly giue my selfe henceforth wholly vnto thee.

13 Then shal I teach other wicked men also by mine example, that how soeuer they haue bene turned fro thee, they would returne againe vnto thee.

14 O God, the God of whome al my saluation dependeth, deliuer me from this crime of so bloudie murther, that my tong with ioie may praise thy iustice, in performing thy promises with continual songs.

15 Open my mouth, o Lord, which my wickednes hath cauled to be dumbe, that I may set forth thy praise.

16 For, as concerning the offering of sacrifices, I knowe they wil not be acceptable vnto thee, offred of these vnpure hands: neither that the taking a waie of sinne, which I require, is set in the bloud of beasts, or else I would haue laden thine altar alreadie with burnt offerings.

17 But behold, I do offer sacrifice, wherewith, o God, I knowe thou art delighted, euen a mind broken with the true feeling of sinne, earnestlie repenting and abhorring himselfe and his sinnes: the which offering, I knowe wel, thou wilt not despise.

18 Finallie, my God, let not these my sinnes so much displease thee, that they should hinder the course of that thy free mercie towards Sion: but continue notwithstanding to build the walles of thy citie Ierusalem.

19 Then surelie, when I am fullie reconciled vnto thee, thou wilt acceptablie receiue al kind of sacrifice duellie offered vnto thee, and then wil I lode thine altar with sacrifices.

PSALME. LII.

The Argument.

That outrageous crueltie, which Saule did shew against the innocent priests by the counsel of Doeg, the which historie is written 1. Kings 21 gaue occasion to the writing of this Psalm, as the Hebrue title doth testifie. For

when

when David had receiued this message, it may easilie be coniectured in what sorowe he was, both for his singular pietie, and also because he might seeme after a sort to haue giuen the occasion to this murder: therefore he comforteth himselfe with this Psalme, written against that most cursed false accuser: first of al, threatening him with the iust iudgement of God, then confirming himselfe, and the whole assemblie of the godlie, with the sure faith of Gods promises, wherevpon the safetie of the Church resteth, which then doubtes was sore stricken with that slaughter of the priestes. And in the end, he giveth thanks vnto God, because he had deliuered him from so great danger. And this Psalme is now also verie profitable, seeing there neuer want Princes, who do persecute the godlie, and speciallie the pastours of the Churches, with al kind of crueltie: and there hath bin alwaies a great number of flatterers, which haue inflamed their rage with diuers false accusations, a most heauie example of the which wickednes, more cruel than that of old, we haue scene of late in the kingdome of France.

THE PARAPHRASIS.

1 **B**V T darest thou boast, euen of this thy most cruel mischief? (a valiant man forsooth! which hast slaine so manie unarmed men, not once resisting thee) howbeit notwithstanding, thou shalt neuer be able to destroye the assemblie of the godlie, for whose safetie, that most merciful and mightie God doth dailie watch.

2 Thou art then wholie occupied in this, ô mischieuous man, that thou maist inuent false accusations, and deuise new sleighes, by the which, like a sharpe resour, thou maist murder the godlie at a sudden.

3 Al vprightnes is loathsome vnto thee, in regard of wickednes: and thou appliest thy selfe to deccit, despising al iustice.

4 Thou seekest out desirouslie false accusations, wherby

whereby thou maist deuoure the innocent, & thou doest exercise thy tongue busilie to deceiue.

5 And thinkest thou, that thou shalt do these things vnpunished: nay, that most iust God wil destroe thee vtterlie, he wil pul thee out, I saie, of this thy tabernacle, in the which thou now so careleslie doest delight, and he wil euen plucke thee out by the rootes.

6 And then, as thou hast delighted thy selfe in destroieng the innocent: so they, considering that God doth punish thee iustlie, wil worship him in deede, and feare him, but they wil deride thee with these words:

7 Behold, this man, who as though his life did not depend of the strength of God alone, trusting vnto his great riches, hath imagined himselfe to be safe & free from al dangers by his own wickednes:

8 But I, whome thou chieffie couetest to destroe, shal continue like a greene oliue tree, in that same house of the Lord, whose ministers thou hast murdered. For that goodnes of Gdd, which standeth sure in al ages, can not deceiue me, vpon the stabilitie whereof I do rest.

9 I wil praise thee vndoubredlie o God for euer, who hast deliuered me maruelouslie from this danger: and I wil waite for whatsoever shal come henceforth with a quiet mind, whilest thou sendest helpe, the which neuer wanted vnto them, whome thou hast receiued into thy fauour.

PSALME. LIII.

The Argument.

This is the same Psalme, and written with the same words, with the fourteenth Psalme, except the last verse sawe one. There fetch the argument.

THE PARAPHRASIS.

1 **T**Hat men are al so doting mad, to persuaue themselues that there is no God, it is manifest heereby,

heereby, that they are also wicked: al do make themselves abhominable, and not one of them doth leade his life aright.

2 The Lord himselfe, from whome nothing is hid, beholding men from heauen, to see if anie would knowe him, or seeke after him,

3 Doth finde, that al are turned awaie from him, that they are altogether filthie, and that there is not one at al, which ordereth his life aright.

4 Are not these mischieuous men altogether mad, which deuoure the holie people of God as it were bread, and neuer cal vpon God?

5 But the time wil come, when the same thing shal terrifie them, which now they feare least of al. For God shal so destroe them, which haue camped against his people, that he wil euen breake their bones: and thou shalt inwrap and folde them in shame, because God wil make them vile and contemptible.

6 Oh that now at the length that sauour of Israëll would come foorth out of Sion! for then in deede Iacob shal reioice, then shal Israëll be ful of ioye, when the Lord shal bring againe his captiues.

PSALME. LIIII.

The Argument.

David wrote this Psalme, when his secret holdes were betrayed to Saule by the Ziphims, the which daunger, beside the verie circumstance of the treacherie, is to be seene how great it was by the 1 Sam. 23. 19. And whereas he was twice betrayed of the Ziphims, I had rather refer this Psalme to the former betrayeng. And it is verie profitable to vnderstand, that not onlie the Saints, and such as are in chiefe fauour with God, do fall into these extreame perils, brought vpon them by such as should do nothing lesse: but also, how wonderfullie they haue bin preserved: and againe, how great faith and constancie they had, that we may knowe, that we ought

not to dispute of the crosse vanitie, & as of a thing that were onlie in imagination: but faithful pastors must looke euen for the same conflicts of domestical enemies, as we haue experience in this age: & yet that such neither come by chance, neither that they are forsaken of God, whom he seemeth to laie open to the lusts of the enemies.

THE PARAPHRASIS.

I Thou thy selfe, o God, saue me, deliuer me being an innocent by thy power: whome else no mortal man can saue.

2 Heare, o God, my praiers: giue care vnto the words which I powre out of my mouth.

3 For, as thou seest, these vnkind men, and traitors both to me and to themselues, haue risen against me of the one side: and of the other, most cruel men, thinking of nothing lesse than of thy maiestie, do seeke to kil me.

4 But God forbid that I should be discouraged, for he is my defender, and he is present with them, whome he hath raised vp to be the supporters of mine innocencie.

5 Those snares that are set to intrap me, shal vndoubtedlie fall vpon their owne heads. For thou shalt cut them downe, because thou neither wilt, nor canst breake the promise that thou hast made with thy children.

6 And I, being deliuered, wil in sacrifices willingly performe the vowes which I haue promised vnto thee, and wil celebrate thy praises, seeing there is nothing more excellent, or more bountifull, than thou alone.

7 Namelie, for that thou hast saued me from all distresse, and with these mine eies I shal see mine enemies iustlie punished.

PSALME. LV.

The Argument.

Whether we saie that this Psalm doth pertaine to the infidelitie

fidelitie of the Keelites, which is described 1. Sam. 23. or rather vnto the fleeing awaie of Dauid, being driuen out by his sonne Absalom, which seemeth fullie to agree with these words. Diuide their tongues : and with those things which he rehearseth of the infidelitie of a certaine man, whome he nameth not, as this historie is written 2. Sam. 15, 31. and 16, 23. and 17. there is one and the same argument, and the same vse of this Psalme as of the former. And concerning the imprecations, it appeareth that they did not proceed of a mind desirous of vengeance for priuate iniurie, by that mercie which Dauid vsed at the same time toward Saule, as is written 2. Sam. 16. and toward his sonne, although vnnatural and most wicked, 2. Sam. 16, 19. Furthermore, if a man consider the wickednes of the authours of this conspiracie, and chieflie of Achitophel, he shal perceiue that Dauid did not powre out such praier's vnadvisedlie, but as against men vtterlie desperate, the which also the end it selfe hath proued to haue bin so manie prophesies.

THE PARAPHRASIS.

H Fare now, ô God, if euer thou heardest my praier: and do not refuse me thy suppliant.

2 Giue care vnto me, I saie, and heare me so greedie troubled, that I am compelled with lamentation to turne my selfe hither and thither, and maruelousslie to trosse to and fro.

3 For what doth not mine enimie threaten me? what doth not this vile man practise to oppresse me? with what rage and hatred, he being inflamed, doth he inuade me?

4 Wherefore, my heart doth tremble within me, & I am stricken with the terrors of most present death.

5 I tremble altogether for feare, and am horrible afraid.

6 Finallie, I am compelled to breake forth into these words: Ah! who can giue mee wings, as it were of a doue, being thus beset on euerie side? whereby

whereby I may flie awaie, and finde rest in some place :

7 Behold, I wil flie most far awaie : and I would not cease to flie stil, whilest I should come into the wildernes to remaine there :

8 And would deliuer my selfe from this outragious tempest with al speede.

9 But thou Lord deuoure them, and moue discord amongst them, disturbe their counsels and assemblies, as their wickednes deserueth. How miserable is the state of that citie at this present : al things now are there ful of oppression and contention.

10 Such are their maners now, which watch their wals daie and night : there is nothing heard within them, but mutual oppression and iniuries.

11 Al places are filled with wickednes : guile and deceit doth rule in their streetes.

12 Furthermore, which is the most greuous thing of al, he doth not me this iniurie, to whome I haue bin an enimie (for if it were so, I could better beare it,) I saie it is no open enimie, which doth thus rage against me, of whome I might haue taken heede :

13 But thou, my companion, thou by whose counsels I was gouerned, thou my chief familiar friend :

14 With whome I did alwaies consult, which went by my side, when I did go to the house of the Lord.

15 Let death therefore come suddennlie vpon them, and punish them : and let the graue swalowe them aliue at vnwares, seeing that they are altogether ful of so great wickednes.

16 But I wil crie vnto God, & the Lord, no doubt, wil saue me.

17 I wil not cease to whisper with my selfe, and praie morning and euening, and at middaie, I saie, whilest I be heard.

18 And surelie, me thinke that I am now deliue-
red,

red, and wholie restored, although these men, neither few nor weake, do make a sore battel against me.

19 For doubtles, God wil heare me, and wil oppresse them. For hee sitteth as the iudge of the world from the beginning: speciallie, seeing these men continue in their wickednes, and haue cast awaye al feare of God.

20 For that wicked man hath assaulted him, of whome he neuer receiued anie iniurie: therefore he is guiltie of great infidelitie.

21 For his words were indeede softer than anie butter, but he fostered nothing within himselfe but war: and a man would haue said, that his communication was sweeter than oile, and yet he thought to giue me my deadlie wound.

22 Go to then, my feelie soule, why dost thou torment thy selfe anie longer? cast off al this thy burthen vpon the Lord, which wil prouide for thee, and wil not suffer, that the innocent shal alwaies continue ouerthrowne.

23 Therefore, o God, cast these men headlong to be consumed in the bottome of the graue: let these men, that are so desirous to shed bloud, and faithles, be cut off in the mids of the race of their life: but I wil flie vnto thee.

PSALME. LVI.

The Argument.

The Helrus title doth signifie, that Dauid did take the occasion to write this Psalm, when he was intercepted by the Philistins, the which historie is set forth 1. Sam. 27. Howbeit, this appeareth by the course of the Psalm, that it must be thus understood, not that he made these prayers, when he was conuersant amongst the Philistins, and faigned himselfe out of his wittes: or that he cast forth these sayings against the Philistins: but rather, being deliuered from so great a danger, he did thus complaine

complaint vnto God of Saule, and of them that moued him to that crueltie: by whose rage (to auoide their craftie snares) he came into so great danger. Howsoeuer it be, this Psalme doth shew vnto vs the example of a singular faith and constancie, especiallie if we consider the person of Dauid, and from how great dignitie, without anie fault committed of him, he was throwne downe into so miserable conditio[n].

THE PARAPHRASIS.

I H my God! haue mercie vpon a man most miserable: how neare was it, that he should swallowe me: neither doth he yet cease to beset me round about, and to bring me to extremitie, as if he would deuoure me.

2 These men, I saie, whither soeuer I remooue or go, lieng in wait most diligentlie, haue a mind to deuoure me, and a great multitude do fight against me, O God most high.

3 Notwithstanding, when feare commeth vpon me, I flie vnto thee.

4 And why should I not glorie of that thou hast spoken vnto me most boldlie: Wherefore, I trust in thee, O God, and wil not be afraid. For what can these mortal men do against me, that rest vpon the power of God: who hath testified his good wil vnto me.

5 They are wholie bent vpon this, that whatsoeuer I intend, I speake, or doe, they may peruert it, and therevpon take occasion falselie to accuse me.

6 They go together closelie, following me at the verie heeles, seeking this one thing, how they may take my life from me.

7 Notwithstanding, yet they hope by their crafts to escape thy hands: but thou, O Lord, how manie soeuer they be, and how great soeuer their conspiracies be, cast them downe, I beseech thee.

8 I knowe, that thou hast al my wanderings to
and

and fro in a reckoning: I beseech thee, gather my teares into thy bottels, they are, I trust, registred in thy counting bookes.

9 Wherefore, so oft as I shal cal vpon thee, mine enemies shal be put to flight. For I knowe this assuredlie, that thou art of my side.

10 For I haue the word of God, whereof I glorie: the word of God, I saie, whereof I wil glorie.

11 Wherefore, resting vpon God, what should I feare? and what can anie mortal man doe against mee?

12 O how greatlie do these so manie, and so great benefits bind mee vnto thee! but I wil paie that, which onlie I am able: namelie, the continual magnifying of thy mercie.

13 For thou hast deliuered my life forth of the most present doores of death, and thou hast raised me, when I was cast downe: and that I liue now, I may onlie thanke thee.

PSALME. LVII.

The Argument.

Another most great danger, much like to the former, which is set forth, 1. Sam. 24. gaue the occasion of writing this Psalme: whereof we may gather, that it lieth in the hand of God, not onlie with how great, but with how long miseries (yea, euen by wicked men) he wil exercise his seruants, and therefore that we must prae continuallie, as well for the gifts of constancie, and perseverance, as for the gift of faith. In other things this Psalme is to the same purpose, as certeine other that went before, and written of like occasion.

THE PARAPHRASIS.

NOW at the length, o Lord, it is high time that thou either looke vpon me: or else I am vndone. Wherefore, haue mercie, haue mercie vpon mee, I saie, o God: for this my soule doth

doth onlie trust in thee, and I flie onlie vnto thee, vnder the shadow of whose wings, I may lie hid so long, whilest these great calamities do passe ouer.

2 I crie vnto thee, o God most high, that thou wouldest finish that, which thou hast begun in me.

3 And so doubtles wil it come to passe. For the Lord wil send helpe from heauen, because I find none in the earth: and he wil not suffer mee so shamefullie to be deuoured. For there wil come downe from the heauen, to deliuer me, two inuincible helpes for defence, euen his mercie, and that most high and sure faith, which he declareth in the performing of his promises.

4 In the meane season, I graunt my selfe exposed of the one side to the pawes of the lions, and the crueltie of most outrageous men: and of the other side, to y false slanders of most shameles accusers, whose teeth are like vnto speares and arrowes, and their tong more hurtful, than most sharpe swords.

5 But thou, o God, declare that thou dwellest euen aboute the heauens: and cause that thy glorie may be published throughout the whole world.

6 Whither soeuer I mooue my foote, their net is spread to take me, I doe lie, as it were, throwne downe vpon the earth: I see before mine eies the pit, into the which they hope to cast me downe headlong, but the matter wil go otherwaies. For they contrariwise shal fal into the seife-same pit.

7 Therefore, o God, I being now prepared, with my whole heart, with my whole heart, I saie, haue great desire to praise thee, both with my voice and harpe.

8 Go to, my tongue: go to, both lute and harpe: awake with me in the morning.

9 Euen the gentils, most farre distant, shal heare me declaring thy praises, the people shal heare me sing vnto thee.

10 For surelie, thy goodnes extendeth it selfe vn-

to the heauens, and thy truth vnto the clouds.

11 Declare thy selfe, O God, to sit about the verie heauens, and shew forth thy glorie to the whole world.

PSALME. LVIII.

The Argument.

It may be collected of this Psalm, that Saul, that he might haue some excuse to couer his hatred against Dauid, did gather a council of the states, whereby he procured him, being absent, to be condemned as a publike enemie: now, there is no greater iniurie than that, which doth oppresse vnder the cloake of lawe: wherefore, Dauid comforting himselfe, and appealing to God, doth paint forth those most corrupt iudges, in their owne colours, as one that knew them verie wel: and also doth pronounce the sentence against them, in the name of God himselfe, not as a private man, but as a Prophet, and as a king abreadie allowed of God: and he useth similitudes most agreeable to the couetousnesse and ambition of such manner of men. For where they haue this purpose chieslie, that they may set themselues aloft, and their children by these practises: yet God doth oftentimes cut them off in the mid course of their couetous desires: & furthermore, their posteritie, cleaue contrarie to the opinion of their fathers, doth either consume awaye by little and little in the sight of al men, or is destroyed by some sudden rage.

THE PARAPHRASIS.

1 **O** Yee states and senatours! tel me, I praie you, if there remaine anie sparkle of conscience in you. Is this to decree iust iudgement? O ye mortal men, of how great dignitie soeuer ye be, doe ye iudge aright?

2 Naie surely, seeing the matter it selfe declareth, that inwardlie ye deuise al manner of wickednes: outwardlie and openlie in al mens sight, yee doe weigh nothing but iniurie in your ballance.

3 Neither

3 Neither is this now the first time, that ye do so: for I knowe that ye haue bene enimies to iustice from your beginning, and that you were borne vnto al falshood, from your mothers wombe.

4 I saie, these men swel with poison, euen by their nature, as the verie serpents doe: neither wil they suffer this poison to be drawne out of them by any persuasion.

5 In this point being like the adder, which stoppeth her eare against the inchanters, be they neuer so cunning.

6 But thou, o God, vnto whome I appeale, pul out the teeth soorth of the mouthes of these most cruel persons: breake the iawes, o Lord, of these lions, that they doe not deuoure the innocent.

7 And I pronounce in verie deede, that it wil so come to passe. For al their power shal vanish, and flowe away like water, and though they bend their bowes with al their force, whereby they may strike the iust, their shaftes, no doubt, shal breake in peeces.

8 They shal be brought to naught, euen like the snayles that mealt awaie in their owne shels: and like the vntimelie fruite of a woman that dieth and is borne together.

9 And their posteritie, euen worthie children for such fathers, like thornes growing out of the bush before they growe to sharpe pricks, so shal they be destroyed with sudden death, carried awaie, as it were with a whirle-wind.

10 But the iust, beholding this iust iudgement of God, and imbrued with the bloud of the wicked, shal reioice.

11 And euerie one shal saie, Surelie he loseth not his labour, that loueth righteousnes: Surelie there is a God in the earth, that doth also giue to euerie man his owne.

PSALME

PSALME. LIX.

The Argument.

David did write this Psalm, when his house was beset by the commandment of Saule, that he might be taken, and slaine, as the Hebrue title importeth: the historie is read, 1. Sam. 19. and the same use is of this Psalm, as of the former of like argument: but it hath this excellent sentence amongst others, That it is oftentimes expedient, that God should not beate downe the enimies of his Church at one moment, but by little and little, that his iudgements might thereby be more euident and plaine: of the which doctrine, there cometh much profite, especially to bridle our impatience.

THE PARAPHRASIS.

Deliuer me, my God, from mine enimies, and
 Deuen taking me vp, as it were in thine owne
 hand, rid me from these men that rise vp
 against me.

1 Deliuier me from these men that liue in mis-
 chiefe and murther.

3 For lo, they partlie lie in wait for my life: and
 partlie the most mightie of them do gather their
 power against me, though I be guiltie of no fault.

4 They come on heapes together, & they streng-
 then themselues against the innocent more and
 more. Consider these things, o God, and come and
 helpe me being in danger.

5 I beseech thee, o Lord the verie God, to whom
 the heauenlie armies doe obeie, God of Israell, rise
 vp, and punish these prophane people, and spare
 them not, being giuen vp willinglie to al wic-
 kednes.

6 For, after that they haue spent the whole daie
 in lieng in wait for me, they returne at night, & run
 through the streets of the citie, barking like dogs.

7 Furthermore, in the darke of the night (for who,
 saie

saie they, shal heare vs) they barke out the wickednes conceiued in their heart, and found nothing but slaughter and bloud, being wholie bent how to take me.

8 But thou, ô Lord, wilt deride their threatnings, and wilt haue al those prophane men in derision.

9 Surelie, his strength doth depend of thy pleasure : wherefore , as these doe lie in wait about my house, so againe I wil diligentlie wait for thy helpe. For thou verelie, ô God, art my fortresse.

10 For thou hast embraced me verelie with so great fauour , euen preuenting my praiers, that thou wilt graunt mee , that I shal ioyfullie behold mine aduersaries to haue their iust punishment.

11 Yet slaie them not, ô my God, least peradventure this people, whome thou hast appointed to be gouerned by me, if thou take them awaie so suddenlie , either do not consider this thy iudgement, or forget it by and by : but scatter them, beeing throwne downe by thy force : and throwe them downe by the same power, by the which thou wilt defend me.

12 Surelie, there needeth none other witnes, but their owne words to conuince them of wickednes : graunt therefore, that they beeing conuicted by their owne arrogancie, may be punished. For they haue none other thing in their mouth, but cursings and flanders.

13 Wherefore, at the length, when thou hast set them forth as a sufficient example, whereby thy seruants maie be taught, consume them wholie : consume them, I saie, being most iustlie angrie with them, that al men may knowe, vnto the vttermost parts of the world, that thou art that true and onlie God, which gouernest the familie of Iacob.

14 But what wil they do in the meane time : euen lie in wait for thy seruant about his owne house : and returning in the euening , they wil barke like

dogs.

dogs, and run about the citie, least I escape anie waile.

15 And they wil seeke their supper, where soener they can get it: but though they doe not finde enough to fil their greedie guts, yet wil they watch about my house, for to take me.

16 But I wil declare thy power, and wil shew forth thy praise earlie in the morning, because thou hast defended me, and wast my refuge in extreame danger.

17 For al my helpe resteth onlie in thee: therefore though I be now closed in on euerie side, yet wil I declare thy praise vpon the harpe, which hast set me in safetie, ô God, to whose onelie free mercie, I attribute my deliuerance.

PSALME. LX.

The Argument.

The Hebrue titll declareth, that the historie which is written, 2. Sam. 8. and 1. Chron. 23. hath ministred the occasion for this Psalme, that is to saie, the battel that he had with the Assyrians, and the king of Zobah, whom David ouercame, as he did also al the people about him, as he prophesied before, by the power of the spirit in this Psalme. For the order of the text seemeth not to suffer, that we should saie, that it was written after those victories. And we learne, amongst other things, by this praier written in the name of the whole people, that though the Church seeme sometimes to be utterly lost, as it came to passe oft in the time of the Iudges, and chieflie when Saule was slaine, that God yet mindful of his couenant, doth raise up the banner of his word afterward more high, than euer before, stirring up men indued with heroical spirites. But we must remember, that these things are now to be applied rather to the spiritual enemies of the Church, than against the armies that fight with outward weapon, although God also doth defend his from them.

THE PARAPHRASIS.

1 **O** God, thou verelie art worthily angrie with vs, thou hast bearen vs backe, and deliuered vs to the rage of the Philistins: yea, and thou hast set one of vs at war with another, but now turne thee againe vnto vs.

2 For what haue we not suffered? For thou hast shaken the verie earth, so that it doth euen cracke and gape: therefore fil the clifts thereof, and restore it being sore shaken.

3 Thou hast caused vs thy people to taste most heauie things, and hast made vs to drinke, as it were, a cup of giddinesse.

4 But now againe of the contrarie, such is thy mercie, when thou giuest vnto vs, being conuerted vnto thee, thy standard, and thy truth to go before vs, and commandest vs to folowe our captaine, and bring forth the armie.

5 Defend thy beloued, and by stretching out thy right hand heare them, and preserue them.

6 And why should we doubt, I praie you, that this thing should so come to passe: seeing God hath spoken vnto vs forth of his sanctuarie: wherefore, I do wholie reioice, being certeine alreadie of the victorie. For God wil graunt vnto me verelie, that I shal compose and set my kingdome in order, overcoming al mine eninies. I wil diuide therefore the fields of the Sicheinites, and wil measure the vallie of Succoth.

7 I shal obtaine my Gilead and Manasseh beyond Iordan peaceable, the Gentiles round about being chased awaie. Ephraim shal be the chiefe part of mine armie, I wil place in Iudah the throne of iudgement.

8 But the strangers, how fierce soeuer they be, shal do al seruile worke vnto me, the Moabites shal hold the basen to wash my feete, I wil cause the Idumites

Idumices to take vp my shooes being shaken off, and cast vpon their heads, and thou proud Palestina prepare triumphes for me, and ioyful songs, as thou hast a little before triumphed ouer vs.

9 But by what captaine shal I win so many strong cities: and by what power shal I be strengthened to come vnto Idumea?

10 Verelie thou being my guide, and trusting to thine onelie power, my God, although thou hast beaten vs backe hertofore, and hast refused a great while to go forth before our armies.

11 Therefore be present with vs, ô Lord, after the miseries of so manie yeeres: for that helpe is vaine, which is hoped for of men.

12 We trusting vnto thee, ô God, shal doe valiantlie, he alone wil tread vnder foote al our enemies.

PSALME. LXI.

The Argument.

David being an exile, declareth by this Psalme, that like as there is a continual battel betwixt the world and the saints, Iames. 4. 4. so that the hope of the saints is nourished by a continual remembrance of former benefits, for the decree of God, concerning the preservation of his, is not changeable: yet here be some things, which do rest vpon the singular promise of God, not common vnto al men, as those things which David doth promise to himselfe, for the attaining of the kingdome, and for long life: trusting verelie to the word of God, as is written, Psal. 89, 11. &c. and 130, 11. and most fullie, 2. Sam. 7. Notwithstanding, so farre doe these promises belong vnto euerie one of the saints: that they are sure generallie, that godlines hath the promises both of this life, and of the life to come, and so may cast their care of particular euents of their affaires onlie vpon God. Furthermore, that which the Prophet promisseth vnto himselfe, of the eternitie of his kingdome, seeing it is referred vnto the kingdome of the Messiah, which is both the

sonne and the Lord of David, which kingdome is not of this world, as it is applied by the Angel Gabriel, Luke. 1. it bringeth great comfort, and most certaine to the Church, and to euery member thereof in all miseries, both fore and extreame soeuer, because that the honour of the king can not stand, but in the safetie of the subiects.

THE PARAPHRASIS.

HEare my crie, o God, and giue care vnto my prayers, seeing the greatnes and multitude of my dangers do so require.

2 For though I be driuen farre awaie from thy sanctuarie, and doe carrie a mind oppressed with cares : notwithstanding, I crie vnto thee, requiring that thou wouldest now take me into that high tower, whither I cannot come by anie meanes, but by thine onelic power.

3 For hitherto thou hast bene vnto me a most safe refuge, and a most sure tower against the enimie.

4 Therefore I doubt not, but it shal come to passe, that though I be now farre absent from thy tabernacle : yet at the length, I shal be placed againe therein, and I shal rest there, vnder the defence of thy wings.

5 For thou, o God, hast graunted my desire, and hast appointed me the king of thy holie people.

6 And also thou wilt bring to passe, I knowe wel, that prolonging the life vnto the king, whom thou hast appointed, his age shal bee, as it were, doubled.

7 Yea, this his throne shal be eternal, before thee : but, I beseech thee, giue vnto him two keepers, vpon whome he may onlie trust, euen thy mercie, and thy truth.

8 I then, being restored againe, wil praise thy name for euer, and wil paie my vowes daillie vnto thee.

PSALME.

PSALME. LXII.

The Argument.

David being cast from his throne by the conspiracie of his sonne, and being compelled to flie with an handful of men beyond Jordan, as may be gathered by the 8. verse, striving with a most greivous temptation: namelie, by so great and sudden a change of things, tempted either to procure vnlawful things, or to fall to desperation, doth conclude, that he wil notwithstanding, perseuere and continue constantlie in waiting for the helpe of God: and he confirmeth those that did cleaue vnto him by his example, and that with so great, & so liuelie a courage of heart, wherevnto the verie words and sentences doe answer, that whosoever hath this Psalme in memorie, it seemeth, that he can be ouercome with no kind of temptation.

THE PARAPHRASIS.

HOWsoever it is, and what thing soever, and after what sort soever it seemeth to threaten me, my heart doth rest no-where else, but onlie in the power of God, and his wil declared vnto me: and for a full conclusion, I wil wait for deliuerance from him alone.

2 Furthermore, whatsoever commeth vnto me on the contrarie, God is my fortress, my saluation, my tower: and I knowe this, that though I be tossed long and much more and more, yet shal I neuer fall.

3 But yee, o wicked men! wil yee neuer cease to conspire al together against mee, with vncessant fiercenes? and to driue me downe, whome yee account like a wal readie to fall of it owne accord, or an heape of stones sliding downe?

4 For these men are afraid, least I be raised vp againe, and therefore they are wholie occupied in this, that they may vtterlie cast me downe: and there is no craft, which they doe not inuent against

me, faining friendship in their words, but deuising destruction against me, as appeareth in verie deed.

5 But go to, my seelie soule, looke vp vnto God, and quietlie rest in him: for I doe depend wholie vpon him alone.

6 Finallie, with what weapon soeuer I am imadled, seeing he is my rocke, my saluation, my tower, I cannot fal.

7 My health dependeth on him alone, although I be forsaken of al men: he wil exalt mee into the highest place of honour, whome these men couer to cast downe: he wil receiue me, which am assaulted of al, into his high and inuincible tower. This is he, in whome onlie I haue setled my hope.

8 Powre soorth therefore vnto him al the cares and griefes of the mind, al yee people, following mine example: trust in him, if you be wise, both in prosperitie and aduersitie, seeing he alone is the most safe refuge vnto vs.

9 For men are but meere vanitie, and nothing is more deceivable than the men euen of most might: yea, if thou wouldest weigh in ballance nothing it selfe with mortal men, and with al that is in their power, nothing would weigh them al downe.

10 Dreame not therefore, as mad men vse to doe, that you can growe more great by force, or by deceit: and if riches fal vnto you, set not your minds vpon them, and so be deceiued with vaine hope.

11 But rather set this before you, that God hath testified so plainlie, both with wordes, and by the end of things, & I my selfe haue proued oftentimes by experience, that al power remaineth in God.

12 Oh Lord! as thou art the greatest, so art thou far the best, and most merciful: therefore it cannot be, but thou wilt giue due punishment vnto the wicked as they deserue, and thou wilt comfort thine that loue righteousnes, for thy great mercie sake.

PSALME. LXIII.

The Argument.

The Hebrew title of this Psalm doth refer the argument thereof unto the time, when David wandered miserable and full of sorrows in the wilderness of Herish, 1 Sam. 22. 3. and Engaddie. 2 Sam. 24. Now the greater that these dangers were, so much the more excellent example of faith & constancie doth this Psalm show, as some other before, and following after. But this is chiefly to be observed, that he being cast downe so suddenly from so high dignitie, doth lament for nothing that was taken from him, but onlie, that he had not libertie to go into the tabernacle of the Lord: the which is a most grievous accusation of them, who either do despise so good a thing being present, especiaillie contemning the use of the sacraments, either caring for nothing lesse, than that they should be counted in the Church: yet doth he comfort himselfe in this thing, that he wanteth this great commoditie neither by his fault nor negligence.

THE PARAPHRASIS.

AH God, my God! though I do want the sight of thy house, most sore against my wil, be it far from me yet, that I should not remember thee: naie, the farther and longer that I am absent, so much the more my soule is inflamed with desire to seeke thee daile in the twilight: and I wholie desire thee in this drie ground and thirstie, wanting chiefly thy waters.

¶ Vnles the rage of mine enemies had letted me, I do testifie, that I desired nothing more, than to behold thee in thy sanctuarie, and therefore would haue hastened speedilie to those visible signes of thy power and Maiestie.

¶ For doubtles, this thy goodnes, that offereth itselfe as it were there to be handled, is more

sweete by farre than life it selfe, the which also I would set foorth with al my power.

4 Wherefore, I would leade any life there, in setting foorth thy praises : there would I lift vp my hands with others, and openlie cal vpon thy name.

5 There would I sound foorth thy praises with lowd voice with my heart, satisfied with the fatnes and marowe of thy most holie delicates.

6 But seeing that this thing is now denied vnto me, most miserable man , and I am compelled to change my place euerie moment, I do that thing which onelie I am able : to wit, whither soeuer I come, I cease not to thinke of thee, and I do euen consume the nightes without sleepe in the meditation of thy benefites.

7 And why should I not do so? hauing experience so oft of thy helpe : therefore do I now not onlie rest safelie vnder the defence of thy wings, but also I reioice and triumph.

8 For I am far absent in deede in my bodie from thy house, but without anie fault of mine : yet do I cleaue vnto thee in my heart wholie, as thou doest strengthen me againe, which am weake, with thine inward strength, though I be destitute of those thy dailie helps.

9 But these contrariwise are wholie bent to cast me downe, yet shal they be cast into the verie lowest places of the earth.

10 I forewarne, I saie, that the edge of the sword shal consume him, and they shal be torne of wilde beastes.

11 But I, o God, to whome thou hast appointed the kingdome, wil reioice and praise thee, vnto whome, they that do worship thee trulie and deuoutelie, wil ioine themselues as companions with me : but these men that beare thy name in hypocrisie, shal then haue their mouthes stopped at the last, and keepe silence.

PSALME.

PSALME. LXIIII.

The Argument.

By this Psalme, as by manie other, we may euidentlie perceive, how Dauid did not poure out so manie complaints for naught, and how great his constancie was: of the which examples how great the commoditie is, those onlie knowe, to whome it is giuen, not onlie that they should beleewe, but also that they should suffer for Christes sake.

THE PARAPHRASIS.

- V** Erelie, o God, to whome besides thee shal I flie: thou then heare me powring foorth iust complaints with a lowd voice, and preferue me sore stricken with the feare of the enimie, and brought into most present danger of life.
- 1 Couer me against the craftes of these wicked men, and against the assemblies of mischieuous persons.
- 2 For they haue sharpened their tongue like a sword against mee, and most bitter slanders, as it were arrowes laied to the string:
- 3 That they might wound me by subtile traines, though vnguiltie: & that they, neither fearing God, nor men, might strike me through suddenlie at vnwares.
- 4 Neither do they this lightlie, or by error: but they harden themselues more and more in these most wicked purposes, and do with al diligence laie snares for mee, and that so boldlie, that they saie, that their crafts can be perceiued of none.
- 5 For they haue searched out most hid things, and there is no craft so subtile, and lieng so deepe in the heart of anie, which they haue not throughlie searched out.
- 6 But what haue they preuailed? for God wil strike them through with a most certaine and grieuous.

uous wound, which streightwaie shal followe.

8 And they shal be perceiued in the end, that they haue called downe vpon themselues, by their cursed speech, that euil which they thought to bring vpon me: this shal be done in the sight of al men, standing amazed at their iust punishment.

9 They shal be, I saie, a gazing stocke vnto al men: and there shal be no man which shal not commend, and haue in admiration this worke of God.

10 But the innocents, whome these men without cause laboured to oppresse, shal more ioisfullie praise the name of God, and shal flie vnto him more boldlie hereafter: al, I saie, that be of good conscience, shal take occasion of a certaine holie boasting and glorieng hereby.

PSALME. LXV.

The Argument.

This Psalmie or hymne written to the praise of God, first teacheth vs, that his benefites are neuer anie where rightlie knowledged and praised, but onlie in his holy congregations. Then he biddeth vs to marke three special things, and to praise God for them. One, and that for the greatest, that God doth gather a Church vnto himselfe, in the which he wil be praised, where he heareth them that do prae, where he doth forgieue sinne, the which finally he neuer cesseth to blesse with the multitude of his benefites, and most mightilie to defend. Secondly, that he doth mainteine the societie of men, by appointing and preseruing the policies and governments in the midst of so great hurleburlies. Thirdlie, that he doth minister, from heauen, al things that are necessarie for this life so abundantly and liberally.

THE PARAPHRASIS.

THou certeinlie art onlie he, to whome once vttering thy pleasure, al men must worthily yeeld: but this praise, o God, is giuen vnto thee

thee in the onlie mount of Sion, where onlie vowes are paied vnto thee aright.

2 And thou againe there doest despise the praiers of none that flie vnto thee.

3 There doest thou purge the sinnes, wherewith elsewe being vtterlie ouerwhelmed, durst not lift vp our faces before thee.

4 O blessed is he therefore, whome so euer thou so fauourest, that thou commandest him to come vnto thee: and whome thou seedest abundantlie with those true good things of thy house, and most holie palace, after thou hast receiued him into the number of thy household seruants!

5 For although no men seeme to be more in danger, yet experience it selfe doth declare, that none are more sure, whiles that thou in verie deede dost declare thy selfe terrible to al their enemies, for the perfourmance of thy promise, so oft as they call vpon thee: so that, euen to the vtmost coastes of the earth, and the farthest part of the sea, the same of thy name being spread, al men are compelled to looke vp vnto thee.

6 Thou art he, by whose power consisteth whatsoever is high in the world, euen by thy might, which as it establissheth these mountaines, which we see, and the kingdomes also and the policies, whereby mankind is preserued:

7 And like as thou doest calme the stormes of the sea, and the sounding tempests: so also thou doest breake and bridle the fiercenes of the raging multitude.

8 By these testimonies of thy most mightie power, the inhabitants of the earth being conuincd, do tremble and keepe silence: and thus peace being restored, thou causest that men againe do leade their life both daie and night in comfortable peace and tranquillitie.

9 For thou takest care of the earth, euen from the heauens.

heauens watering it, and making it fruitfull with plentious showres (which are thy verie gift) wherewith it being soupled and prepared, doth reteine the seede committed vnto it.

10 Afterward, thou waterest the sorrowes of the fields, thou breakest the clots, thou mollifiest the ground with mild and timelie showres sent downe from aboue, thou cherishest and bringest forth the seede with their buds.

11 Finallie, thus thou crownest the earth most bountifullie with al kinde of frutes yearelie, the fatnes dropping downe from aboue, from thy steps which waie soeuer thou walkest.

12 Yea, and the pastures of the wildernes doest thou cherish with dew, and thou fillest the high hilles also with gladnes.

13 So are the pastures clad with sheepe, the valies are clothed with corne: finallie, al places do sound together with ioiful shoutes and songs.

PSALME. LXVI.

The Argument.

This Psalm, and also certaine other, do seeme to be written for the perpetual use of the Church (although they haue some priuate occasion) partlie to renew the memorie of so manie old deliuerances, and partlie to giue thanks vnto God, so oft as anye occasion doth offer it selfe either priuatelie or publike.

THE PARAPHRASIS.

1 **O** Al ye inhabitants of the earth, sing vnto the Lord a triumphant song.

2 Praise his name with songs, praise him with glorie and maiestie.

3 Saie in his presence: O how terrible and fearefull doest thou shew thy selfe in verie deede! foreuen thine enemies, ouercome by the greatnes of thy power, are compelled to acknowledge thee,
and

and to dissemble at the least that they feare thee.

4 Therfore shal al the earth worship thee, it shal sing praises vnto thee, and celebrate thy name.

5 Go to, come hither al you, behold the things that God hath done, and with how great miracles he hath declared himselfe terrible to mortal men.

6 This is he that dried vp the sea in a moment, and made the floud passable vnto our feete, for the which benefit, we his people, euen at this daie do reioice.

7 This is the almightie Lord of the whole world, beholding from heauen al the nations scattered throughout the world, not suffering them that forsake him, to exalt themselues at their pleasure.

8 O praise the Lord, o ye tribes and kindreds consecrate vnto him : sound forth his glorie far and wide.

9 For he hath restored our life when it was lost, and he onlie hath staied that we should not fal with sliding steps.

10 For thou wouldest not haue vs to be lost, o God : but onlie hast tried vs, and fined vs, as the siluer put in the furnace.

11 Thou hast snared vs, and cast vs bound with chaines into most streight distresse.

12 Thou hast suffered that our enimies, hauing ouercome vs, did abuse vs with reproches and scoffes, as though we had bin beastes : we haue tasted the heate of the fire, and the force of the water, but thou afterward hast sent comfort, and refreshed vs.

13 Wherefore, I am present in thy house with offerings, to performe my vowes :

14 Which I haue fullie vowed in my miserie, and spoken them with my mouth.

15 Therefore haue I determined to offer vnto thee fat offerings, euen the fat of rams, and bullockes, and goates.

16 And

16 And you also, al others that feare God, come hither I praie you with me, and giue care vnto me, rehearsing the benefits bestowed by him vpon me.

17 I haue called for his helpe with my mouth, and haue praised him with my tongue:

18 And that with a mind free from al euil imagination, for else he would not haue heard me.

19 Therefore the Lord hath heard me, and gaue care vnto my praier.

20 Praise then be vnto God, who refused not my praiers, neither did withdrawe his mercie from me.

PSALME. LXVII.

The Argument.

The Prophet doth attribute vnto the onlie mercie of God, both the spiritual blessings which are peculiar vnto the Church, and also the corporal, whereof he desireth the continuance: and also doth prophesie the spreading of the Church, that should be vnder Messy-h, and so exhorteth al the godlie to giue thanks, and to celebrate the praise of God.

THE PARAPHRASIS.

1 **G**OD, from whose mercie so manie benefites do proceede vnto vs, continue to blesse vs, and chiefelie do cause his pleasant countenance to shine vpon vs.

2 That his waie, which he hath declared vnto his people, may be knowne as far as the borders of the earth are extended: and that al nations may embrace the saluation promised by him.

3 Let al people praise thee, o God: let al the people praise thee.

4 Let the people be glad and reioice. For the time wil be, when thou shalt gouerne the whole world with most iust and righteous iudgement.

5 Let the people praise thee, o God: let al the people

people praise thee.

6 Command the earth also to bring forth her fruites : and continue ô God, our God, to heape thy benefites vpon vs.

7 Continue I saie, ô God, to blesse vs : and let al the world againe acknowledge and worship thee.

PSALME. LXVIII.

The Argument.

David being about to carrie the Arke of the couenant (which was the visible testimonie of the presence of God, and of his mercie) into the tower of Sion, when he had ordered a sollemnitie, whereof he himselfe was the ringleader, than the which there was neuer anie in this nation more famous, which is written plainlie 1. Chron. 15. he made certaine Psalmes, undoubtedlie by diuine inspiration, wherewith he inflamed both himselfe and others doubtles to praise God maruelouslie. And amongst other, he did write this Psalm also, than the which nothing could be written more diuinelie, more full of maiestie, or more eloquentlie by anie man : and he repeateth and calleth to memorie the former benefites of God, and addeth marvellous artificial colours, rather painting it forth, than writing it. But we must diligently marke this thing further, that the Prophet stood not fixed onlie in that matter, which was then in hand, but by diuine inspiration did insinuate mysticallie, as the times did then suffer, the most excellent secrets of the kingdome of heauen: and therefore by that Arke is mysticallie vnderstood, that the sonne of God (in whome the fulnesse of the Godhead remaineth) hath put vpon him our flesh: by Sion is meant the tabernacle, not made with mans hand : by bringing in of the Arke, the ascension of Christ into heauen : by leading awaie of the captiues, that Sathan sinne, & death, are overcome : lastlie, by the temporal blessings continuallie poured vpon Iſrael, the spiritual & everlasting giftes of Christ daile bestowed vpon the Church, by the holie ministration & worke of the Gospel,

Gospel, is here figuratiuelie described, as Paule witnesseth, Ephes. 4, 8. and almost throughout the Epistles to the Hebrewes.

THE PARAPHRASIS.

1 **G**O to, let God onlie arise, and in a moment
all his enemies shal flee awaie, wandring and
scattered abroad.

2 For all the vngodlie must none otherwise vanish
awaie at his sight and countenance, than the
smoake, which being driuen with the winde, is dis-
persed, and the waxe that is laied before the fire, is
melted.

3 But on the contrarie, the righteous, being mar-
uelouslie refreshed by his countenance, shal re-
ioice, and shal leape for gladnes.

4 Go to then, celebrate the Lord with songs, sing
vnto his name, prepare the waie to him that hath
long wandered in the wildernesse, and comming
now vnto vs, praise him, I saie, who is eternal both
in name and in deede, and reioice before him.

5 For he that is the father of the fatherles, and
the defender of the widowes, hath now chosen a-
mongst vs, holic and stable habitations vnto him-
selfe.

6 This is he that hath made fruitfull those bar-
ren persons, of whome we had our beginning: who
hath losed vs from bonds, being oppressed with
most cruel bondage: who hath cast out the rebels
into drie and desert countries and regions.

7 For thou, o God, when thou wentest before the
people, & leddest them by the horrible wildernes,

8 The earth it selfe did tremble, and the heauens
being afraid by feeling of thy maiestie, were dissol-
ued as it were in a sweate, and dropped downe,
when thou, o God, the God of Israël, didest sit pre-
sentlie vpon the top of mount Sinai.

9 Furthermore, thou hast not failed to water the
countie,

countrie, in the which thou hast placed thy people, with the raine of thy large liberalitie, and to refresh it when it was barren:

10 Euen that thou mightest feede therein thy flocks, to whome thou hast giuen it, and mightest strengthen thine, which else should haue perished through hunger.

11 And also thou hast giuen the cause to the great multitudes of our virgins, to reioice and sing of thy victories, which should otherwaies haue bin vnthankful, vnlesse they had praised thee with hymnes.

12 Behold the mightie, euen the kings compassed about with their armies, haue fled awaie: they haue fled, I saie, and the women that vsed not to come out of the house, haue diuided the spoile.

13 O ye damselfs! ye haue liued hitherto amongst the soote of the pots, euen sitting at home: but now ye may come forth, shining and glittering no otherwise, than the doves as white as snowe do cast forth a certaine golden glistering as they flee in the aire.

14 For when the strength of the enimies was scattered by the power of GOD, a most cleare brightnes did shine vnto the earth, euen like the snowe that lieth vpon the top of Salmon, which dazeleth the eies of them that looke vpon it, with the brightnes thereof.

15 O mount Basan! thou verelie art verie fat, and art scene to haue manie tops of thy hilles: but what canst thou do? God hath not chosen thee, but the mount Sion vnto himselfe.

16 Why then should ye be proud? why should ye lift vp the tops of your hilles? for God hath chosen vnto himselfe this hil far lower than you: in the which he wil dwel, the Lord hath consecrated vnto himselfe this seate for euer.

17 Here verelie he is caried in his chariots, the
which

which two millions both on this side and that side doe drawe, and being inuironed with these armies, as he did sit vpon the top of Sina of old, so now he entreth the possession of this his holie place.

18 Now therefore, o God, thou doest verelie exalt thy selfe, carrieng awaie thine enimies captiue, & taking the spoiles that thou maist giue to thine, euen thus taming thine enimies, how rebellious so euer, and going vp to the tower of Sion, that thou maist settle thine euerlasting habitation there.

19 Wherefore, euerlasting praise be vnto thee, o Lord: o God, I saie, our sauour, which doest heape vpon vs thy continual benefites.

20 For this is that God, who hath declared himselfe vnto vs to be the God our sauour, after a thousand sorts: and the Lord hath approved in verie deepe, that deliuerance from death is set in him alone.

21 Therefore, so oft as neede is, that same God wil breake the verie head of his enimies, and wil cast downe the wicked, which arrogantlie hold vp their long shagged haire.

22 For he hath promised to do the same things againe, which he did of old, when he preserved our elders, putting to flight the kings of Basan, and brought them through the deepe streames of the sea.

23 Wherefore then, o people, thou didst walke through the middest of the heapes of thine enimies that were slaine, dogs licking their bloud.

24 Then, o God, our elders did see thee going: o my God, they did see thee going, I saie, within thy holie tabernacle, o my King.

25 The singers went before thee, the trumpeters folowing thee, the companie of damfels also did plaie vpon the timbrels on euerie side, one sort exhorting another by course with this maner of song:

16 Go to, praise God with courage, praise the Lord by course, ye that come of Israel.

17 Benjamin on the one side, which was the youngest, hath mightilie ouercome the enimie: Iuda on the other side hath destroyed them with stones: also the valiantnes and noble victorie of the princes of Zabulon and Ephraim is famous.

18 And as we knowledge al this power to haue proceeded from thee alone, so disposing it: so doe we now praie, ô God, that thou wilt confirme it more and more vnto vs.

19 And we doubt not, but thou wilt so doe, much more hereafter, than euer before, soorth of thy holie palace, which thou hast chosen vnto thee at Ierusalem, whither the verie kings also shal once come, and shal offer gifts vnto thee.

20 Represse therefore and bridle, with thy terrible rebuke, those cruel beasts, that breake soorth of their holes and dens, fierce rankes of buls, and scatter the people that are like wanton calues, that go proudlie decked in siluer, euen the people that couet wars.

21 Surelie, the time wil come, when the princes of Aegypt shal run hither vnto thee: & the Aethiopians with great haste shal hold vp their hands humble vnto thee.

22 Go to then, ye kingdomes, scattered through the earth, praise God with melodie, and sing vnto the Lord:

23 Euen vnto the Lord that sitteth vpon those most high heauens, from al eternitie, as it were vpon a chariot, and maketh a terrible and most mightie sound from thence.

24 Acknowledge ye his power, the maiestie whereof doth no lesse shine soorth in Israel, than the thunders sounding in the clouds.

25 For this is that sanctuarie, ô God, out of the which thou declarest thy selfe terrible vnto thine enimies:

enimies : but vnto thine, ô God of Israël, thou wilt minister power and strength : therefore al praise and glorie be giuen vnto thee for euer.

PSALME. LXIX.

The Argument.

Although this Psalm is also together agreeable with the 22. Psalm written in the forme of a prayer, and no doubt by the occasion, which either the fleeing of Dauid out of the court of Saule seemeth to offer, when the chastitie of his wife was not preserved safe vnto him, who was married vnto an other husband, much lesse did they spare his goods (to the which opinion I doe incline) or the treason of Absalom : yet is it certaine, that the holie Ghost did so gouerne the mind and the hand of the Prophet, that he seemeth to haue regarded those things rather, whereof he was a figure, than himselfe, if not in euery place of the Psalm, yet surely in the most part thereof. So then is Christ our mediator rather brought in, complaining vnto God of the crueltie of his people, which could be overcome by none of his benefits, than Dauid complaining of his enemies : and he also wisheth and forewarneth those punishment, which the people of the Iewes did worlulie suffer for their ingratitude, where-with we also now see that they are punished : of the which mystical interpretation, we haue most cleare witnesses, Matth. 27, 48. Luke. 1, 20. Iohn. 2, 18. and 19, 28. Last of al, Paule, Rom. 11, 9. and 15, 3. And seeing the members must be conformed vnto the head, it followeth, that there wil be great vse and commoditie of this Psalm, so long as the Church shal sojourne vpon earth.

THE PARAPHRASIS.

D Eliuer me, ô God, euen now readie to be swallowed with these streames of water.
 2 For I am now cast downe into the most deepe mirie pit, where I can by no meanes fasten
 my

my foote, and I am drowned with most deepe waters, flowing vpon me on euerie side.

3 I am wearied with crieng, my iawes are pained with hoarsenes, & also mine eies haue failed, while I earnestlie wait for my God.

4 Furthermore, I may more easilie tel the haire of mine head, than the multitude of mine enemies, which hate me causelesse: yea, and the number of them that hate me deadlie, is increased dailie: and, which thing is most greivous of al, those that spoile my goods, deale so with me, as though I had first spoiled others.

5 But thou, o God, knowest verie wel, whether I haue behaued my selfe vprightlie and wiselie, or no: and whether I be a wicked man, as these doe slander me.

6 What then if I be forsaken of thee: verelie they must needs also be ashamed, who haue ioined themselves with me, trusting to the promises that thou hast made vnto me. O most mightie Lord, staie thou this thing, that it come not to passe: neither suffer that they faile of their hope, which seeke thee the God of Israel, in the defence of my cause.

7 For doubtles, whatsoeuer they pretend, they would wound, not me, but thee by my side: and for thy cause alone am I so railed vpon, and doe lie downe couered with reproch.

8 Neither am I forsaken of strangers onelie, but also my kinsmen, and mine owne brethren doe despise me, as an vnknowne person, and as I were not ioined vnto them with any bond of consanguinitie.

9 For, euen so oft as I perceiued thy glorie to be diminished, I burnt with sorrowe, the which thing, I neither would nor could dissemble, and I accounted my self to be wounded with the reproches cast out against me.

10 Wherefore I, being in great heauines, haue abstained euen from my meate for sorrowe, the which
my

my care, these men had in derision.

11 I laid downe my garment, I saie, and tooke vnto me haire cloth, the which thing these men turned into scoffes.

12 So that in the publike assemblies also, they ceased not to prate on me: and feasting merilie, they made songs of me.

13 What shal I do then? Verelie, ô Lord, I doe notwithstanding, powre out my praiers vnto thee, being nothing afraid either of the power, or of the pride of these men. For though thou hast now loosed the raines to their dissolute wickednes, I doe knowe, that thou hast appointed a time againe, when thou wilt bridle them, and wilt declare in deed how much thou louest thine. Wherefore, I beseech thee, ô God, by that thine infinite mercie, that of thy great and most assured goodnes, thou wilt heare me, when I crie.

14 Deliuer me, I beseech thee, from this deuouring pit, least I be wholie swallowed vp: deliuer me from mine enemies, and from the flood of so manie miseries.

15 Forbid, I beseech thee, least I be ouerwhelmed vtterlie by the abundance of waters, least this most deepe streame swallowe me, least I being deuoured in this deepe pit, no hope of deliuerance be left vnto me.

16 Graunt, ô Lord, of thy great mercie, that I may prooue that my praiers were heard of thee: and seeing thy mercies are infinite, declare them by hauiug regard of me.

17 Doe not withdrawe thy selfe, I beseech thee, from thy seruant oppressed with so manie miseries: but hasten, ô Lord, rather to heare me, and to deliuer mee.

18 Come vnto this my most miserable soule, that thou maist deliuer it, calling for thy helpe: and redeeme me frô this multitude of most cruel enemies.

19 Thou

39 Thou knowest more than al men, with what and how false crimes I am charged, and with what iniuries and reproches I am vexed, neither can anie of mine aduersaries escape my sight.

40 Ah ! how sore doe these things vex, trouble, and torment me : especiallie, seeing I haue so long waited, but in vaine, that some man should stand vp, which should be moued with so many iniuries offered vnto me: yet can there be found no-where anie man which would comfort me, most miserable man, with one word.

41 Yea moreouer, they labour to increase my miseries so much as lieth in them, feeding mee with most bitter gal, and they haue giuen me vinegar to drinke: they are so farre from comforting of me, most miserable man.

42 But cause thou againe, that al thy benefits may turne to their destruction, that they may be snared like beasts, which are deceiued by the baits of meat set before them, and let them find death there, where they gaped for mirth and ioie.

43 Take from them al the light of reason, and vnderstanding: and cut, as it were, al their sinewes, that they may neither thinke, nor perfourme anie thing that is good.

44 Powre forth vpon them thine indignation, and in the heate of thine anger correct them with iust punishment.

45 Destroie their faire houses to the ground, and waste al their dominion vtterlie.

46 For they are so farre from hauing anie compassion on him, whome it hath pleased thee to afflict so seuerelie, that they haue also tormented him more greuouslie: and they haue laid new strokes, one after another, vpon him, that thou haddest so greuouslie wounded.

47 Withdraw therefore al thy helpe againe from them, that they may heape wickednes vpon wickednes:

kednes : neither giue them at anie time the spirit of repentance, to receiue them into thy fauour.

28 And although that they, insomuch as they are borne of those holie fathers, may seeme to be counted amongst the number of thine, to whome thou hast appointed the gift of the true life: yet raise thou out their names soorth of thy booke, neither count them amongst the iust.

29 Let this then be the lot of those most wicked men: but I, ô God, now being most miserable, at the length shal be deliuered of thee, and shal be exalted againe.

30 Wherefore, I wil then sing of thy name : then wil I set soorth thy praises with great maiestie,

31 And this, I knowe wel, shal be more pleasant vnto the Lord, than the most great offering, hauing hornes and hoofes.

32 And al that are likewise vexed, being comforted by mine example shal reioice : and rising vnto God, by mine example, shal be restored vnto life.

33 For the Lord, shal they saie, wil heare the needie, and doth not despise them, who are bound in the chaines of miseries for his cause.

34 Go to therefore, let the verie heauens, and also the huge lumpe of the earth, the verie seas, & what things soeuer creepe in the waters, let them set soorth the praises of the Lord.

35 For God wil preserue his Sion, and wil build vp his cities appointed vnto Iuda, and wil there asigne euerlasting habitation for his people.

36 For the fathers shal sit ouer this heritage vnto their posteritie, and this shal be the euerlasting possession of the seruants of God: namelie, of those that seeke his glorie carefullie.

PSALME. LXX.

The Argument.

This Psalm doth containe a praier, which it is like that David

David used in his banishment most commonlie, and hath prescribed it vnto the Church afterward, as a forme of daile praier: seeing that there neuer wanteth such enemies vnto the Church, or at the least to manie of the members thereof, as are here described.

THE PARAPHRASIS.

1 **C**ome speedilie, ô God, to deliuer me: make haste to helpe me, ô Lord.

2 Put them to shame that seeke my death, command them to turne backe, and to be couered with shame, which desire nothing more, than to see me destroyed.

3 Let them turne home with shame for a recompence, being disappointed of their purpose, which haue vaunted against me, as though I had bene vtterlie vndone.

4 And graunt thou of the contrarie, that not I alone, but al they also, that haue a desire to worship thee, and wait for an end of my miseries, may be ioful and reioice, and that they may giue solemn and euerlasting thanks and praises vnto thee, who hast deliuered me.

5 In the meane season, I stand here, poore miser, destitute of al succour: make haste therefore, ô God, to helpe me. For I depend vpon thy helpe alone, ô God, my deliuerer: ô Lord, I beseech thee, delaye no longer.

PSALME. LXXI.

The Argument.

This Psalm, though it be without title in the Hebrue, yet doth it seeme to be made by Dauid, and written at that time: when he now being aged, was with so sudden and so great rage, driuen from his roial seate, and chased euen beyond Jordan, chieflie by the treason of Achitophel, and of his sonne, whome he so deere lie loued. And it is ful of most greivous and iust complaints: and it

H. 1.

doth

doth also set forth an example of excellent constancie, and of an inuincible faith. And seeing the good seruants of God can looke for none other condition or state, it is profitable oft to meditate this Psalme: both least they should fondlie promise vnto themselves, after they had overcome manie troubles, that their old age should be quiet: and also least they should despaire, when they shal be likewise vexed, not onlie of strangers, but also of them, whome they haue cherished in their own bosom: but that they go forward in their vocation, whilst they attaine the garland, following the example of Dauid and other Prophets, and of the Apostles, as also of verie manie other faithful Bishops.

THE PARAPHRASIS.

- 1 **I** Flie vnto thee alone, o Lord, suffer me not to be ouerwhelmed with shame for euer.
- 2 Deliuier me rather from this calamitie, as I haue had experience that thou art iust and mindful of thy promises: heare me, and deliuier me.
- 3 Be thou vnto me also in the steede of a most strong tower, into the which I may alwaies flie. For seeing thou hast once already receiued me into thy defence, where else shal I rather seeke for succour?
- 4 Therefore, my God, graunt that I fal not into the hands of this most wicked, and most craftie enimie, which rusheth vpon me with so great rage.
- 5 For I depend wholie on thee alone: vpon thee, I saie, o Lord, I haue set al my hope, from my first childhood.
- 6 Thou art he againe, who hast fostered me being shut in my mothers wombe, that hast brought me forth of the bowels of my mother, as it were the midwife, the which thy benefite I haue alwaies published, and wil publish.
- 7 Wherefore, hauing had experience so oft of thy goodnes, although verie manie of them chiefe that are in authoritie do abhor me now, as though

I were a monster, yet doe I looke vp vnto thee, and trust to thy most assured strength.

8 And surelie I do not doubt, but thou wilt minister vnto me occasion to celebrate and set foorth dailie thy praise and glorie.

9 Go to then, thou that hast defended me, when I was strong, and in the floure of my youth : forsake me not now being aged, but rather the more that other strength doth faile, helpe thou so much the more readilie.

10 For the enimies do talke what they lust of me, and they that lie in wait for my life, are assembled together against me.

11 Yea verelie, as though thou hadst determined to destroie me : and as though they had conspired together my destruction by thine authoritie, they exhort one another, and saie, God hath forsaken him, therefore pursue him now slieng awaie, and take him, being destitute of all helpe.

12 But thou, o God, be neare vnto me : o God, I saie, make haste to helpe him that is in distresse.

13 Neither onlie keepe me safe from their furie, but graunt also, that these my deadlie enimies may be vterlie destroied with shame, and that they may be ouerwhelmed with reproch and al kind of infamie, which would destroie me.

14 But I doubtles, whatsoeuer these attempt, doe nothing regard it. For I wil neuer leaue off to trust in thee, and to praise thee more and more.

15 This my mouth, I saie, shal declare that thou art iust, and mindful of thy promise : neither wil I keepe silent, that I haue bene deliuered by thee a thousand times, and comforted with innumerable benefites.

16 Yet in the meane season, though I be in extreame age, and destitute euen now of al other helpe : yet wil I go forward, o Lord God, boldlie trusting to thine onelie infinite power, and I wil

(h. 2: con-

confirm me with the onlie remembrance of thy iustice.

17 For thus hast thou taught me to doe, o God, from my verie childhood, vnto this age : and to set forth thy marvellous workes, whereof I my selfe haue had experience.

18 Therefore forsake me not now, which am come by thy benefite euen to this age, and graie haire : least peraduenture those praises, wherewith I haue determined to testifie thy power vnto the age following, and to al the posteritie that shal come after, be broken off by my miserie, or else by my death.

19 Verelie, o God, when I ponder with my selfe what waie and order thou dost take, in shewing thy mercie, I must needs confesse, that thy counsels are more high, than that anie man is able to attein vnto them, and that al which thou doest, doth testifie thy most excellent maiestie. Finallie, o God, who is like vnto thee?

20 Therefore thou hast lead mee about by most sharpe and manifold dangers, & by so many deaths, euen for this purpose, that when thou shalt restore me againe into life, and raise mee againe being drawne forth, as it were, out of the most deepe caues of the earth, the example of thy power will be more famous.

21 For I nothing doubt, but that thou wilt not onlie restore me vnto my former dignitie, whereof these men haue spoiled me : but also that thou wilt increase mine honour, and wilt turne againe vnto me, and comfort me.

22 Wherefore, I wil praise thee againe, both with voice, and with instruments : and I wil praise thy truth with Psalmes, my God, euen thee, I say, which art the holie God of Israël.

23 Neither wil I sing vnto thee with the mouth onelie, as hypocrites vse to doe : but I wil testifie thee

thee to be my redeemer, with praise that shal proceede euen from the deepe bottome of my heart. Finallie, when these my deadlie foes are overwhelmed with shame and ignominie, I wil dailie sound forth thy righteousnes, both in preserving thine owne, and in punishing the wicked with iust punishment.

PSALME. LXXII.

The Argument.

Dauid doubtles made this Psalme, that he might leaue it as a most pretious iewel vnto his sonne Salomon newlie crowned king. For it containeth al things that apperteyne to the office of a true king, to gouerne both godlie and honestlie them, whome the King of kings hath committed to his gouernement. And he declareth, that he hath neede of wisdom given him of God thereunto, like as such kings also are the excellent gifts of God, wherof verie few are to be found in the verie familie of Dauid. He addeth a short rehearsal, but if thou consider the things themselves, a most cleare reckoning of those benefits, which come vnto the people that haue such magistrates, and that they should knowe, that they deale for their owne profite, when they praise for their magistrates: the which argument Paule useth, 1. Tim. 2, 2. Finalie, seeing this earthlie kingdome of Dauid was a figure of that heauenlie and cuerlasting, which was promised to that eternal King, the true sonne of Dauid Iesus Christ, as the Angel Gabriël doth interpret it, Luk. 1, 32, 33. so doth he describe the maiestie of the kingdome of Salomon, & the most flourishing state thereof, that giuing eternitie vnto it by the spirit of prophesie, he riseth up frō Salomon vnto Christ, that is to saie, from the figure to the thing it selfe, euen as the promise made by God vnto Dauid containeth both Salomon, and also Christ, as though they were almost one and the selfesame person, 2. Sam. 7, 13, 14. and 1. Chron. 22, 10.

THE PARAPHRASIS.

1 O God, without whose wisdom no kingdome can stand, who of a special consideration hast ordeined this kingdome in the familie of Dauid, teach the king, whome thou hast appointed, the rules of right gouernment: teach, I saie, the sonne of this thy Dauid, whome thou hast chosen to thy selfe, the rule of righteousness:

2 That he may iustlie gouerne, not his people, but thine, especiallie that hee may defend the poore against the iniuries of the mightie.

3 Thus the people being scattered here and there in the mountaines and hils, being safe vnder a iust gouernment, shal abound with al the commodities of peace.

4 Graunt this vnto him, that he being farre from al tyrannie, may be a sure refuge to the poore, that he may comfort the families oppressed with povertie, that he may keepe vnder the false accusers with most sharpe punishment.

5 So wil it come to passe, o God, that the state of the kingdome being ordered by thine authoritie, al men, as it is meete, shal acknowledge and feare thee, and that not for anie short continuance of time: but that the Sunne and Moone shal sooner cease their course, than thou shalt faile to be worshipped.

6 And thou againe wilt powre downe vpon thy people from heauen al good things, like a shewe comming downe vpon the new mowne medowes: and none otherwise, than thou vscst to water the earth with showres in due season.

7 Whilest he reigneth, the iust shal flourish, and great peace shal be so continued, as is the firme course of the starres.

8 And the king himselfe shal haue dominion from the one sea to the other, euen from Euphrates to the

the farthest coastes of the earth.

9 The inhabitants of the countries of the desert shal come vnder his yoake, falling downe vnder his feete : and his enimies falling downe before him, shal licke the dust of the earth.

10 The kings of Silicia and of the Islands, shal offer presents vnto him, the Aethiopians also and the Arabians shal bring him giftes.

11 Finallic, al kings shal worship him, al nations shal serue him.

12 For his righteousness shal be praised throughout the whole world : for that he heareth the crie of the poore, and doth defend the needie, forsaken of others.

13 He hath mercie on them that are needie, and he refresheth those that are in danger of their life.

14 He defendeth the poore against the iniurie of the mightie, neither doth he suffer the violence done vnto them to be vnreued.

15 God also wil keepe him safe, and gold shal bee brought vnto him out of the middest of Arabia : al men shal make praiers for his life and safetie, and shal dailie wish al prosperitie vnto him.

16 Then shal wheate be shorne euerie-where with ful handfuls in the verie mountaine tops, the corne growing as high as the trees of Libanus : and there shal be such a multitude of inhabitants in the cities, that they may almost seeme like plants springing out of the earth.

17 Therefore, his memorie shal be for euer, euen durable as the Sunne : and this king shal be an example of al felicitie vnto al nations, which shal account him blessed.

18 But vnto thee, ô Lord, the Prince of the heauenlie companie, the Author of al things so wonderful, let al praise be giuen.

h.4.

19 The

19 The fame of thy glorie be praised for euer, that it may fil al the earth: so, euen so shal it be.

*¶ Here end the prayers of DAVID,
sonne of Ishai.*

PSALME. LXXIII.

The Argument.

That which is written in the end of the former Psalm, is not so to be taken, as though the Psalmes of Dauid were al ended here, as it is euident, seeing that diuers of them that folowe, haue his name set before them, and some of them that go before, are without anie title: but those 11. that folowe, are attributed to Asaph, an excellent Prophet and Leuite, one of the singers, of whome mention is made in manie other places, and chiefelie 2. Chro. 29, 30. wlesse we had rather saie, that there were diuers men of that name, or that his posteritie were called by that name. And in this Psalm is described the victorie of the spirit against the flesh, the which the Sophisters and Papiſts do falselie imagine to be that which is taught by the Philosophers, when they dispute of the strife betwixt reason and the affections: whereas yet in those things, which peculiarie belong vnto God, there is nothing that striueth more against the true wisdom, than doth the verie reason of man, as he is natural and not regenerate, yea euen then, when he hath granted the true principles: so true is it that the Apostle saith, euen that mans wisdom doth end in foolishnes, as appeareth also in this Argument. For mans wisdom doth iudge, and rightlie iudgeth, that if men be gouerned by the providence of God, it must go wel with good men, and euil with euil men. But where it gathereth thereby, that therefore men are not gouerned by the providence of God, and that their paines and trauel is in vaine which seeke vertue, because the life of wicked men fir the most part floweth with prosperitie, but the life of the godlie is contrarie ful of calamitie: herein it sheweth it selfe to

be

be most foolish. For it should rather haue bin gathered by that same principle, that we must determine otherwise of the ends of good and euil things, than men vse to do, because God doth bestowe, euen vpon euil men, certaine commodities: his prouidence is not therefore abolished, but rather his infinite goodnes and patience commended. And that good men are exercised with diuers calamities in this life, it cometh to passe, partlie that they should not abuse the mercie of God, partlie because they stand in neede of chastisement, and also that they may learne to hope for better things: and the more hard battels that they suffer, so much the more excellent might the power of God appeare in their victories, and the souldiers themselves might be rewarded with so much the greater reward. Finallie, which is the chiefeft of al, that it shal neuer go wel with the euil men, and that by their owne fault. Contrariwise, that it shal neuer go euil with the good, and that by the singular mercie of God. For vnto the euil men, good things are turned to euil: and on the contrarie, vnto the good men, euen euil things turne to good. This is a verie pretious doctrine, which is handled oftentimes both in other Psalmes, and in diuers places of the scripture, especiallie in Job, and the Prophet Abacuc, but aboue al in this Psalme: the which doctrine, Asaph worthilie saith, that it must be sought onlie in the sanctuarie of God: whereas bare, slender, and sometime foolish things are taught in the scholes, of the difference of good and euil things, and of the vertues, and of their causes and effects, euen among those Philosophers, which did count vertue their onlie meede, and did iudge onlie the wise man to be alwaies blessed.

THE PARAPHRASIS.

BUT whatsoeuer things are now brought on the contrarie, it must needes be true and inuiolable, that God can not be but fauourable vnto Israēl, that is, to them that worship him purelie and deuoutlie.

h. 5.

2 Howbeit,

2 Howbeit, I confesse, that I could scarce-
wrestle out at the length from contrarie cogita-
tions, so that I was verie like to fal : and scarce-
could I staie my selfe, least I should fal downe
headlong.

3 For I was wholie set on fire, beholding mad
men so proud, and puffed vp with prosperitie.

4 For they are lustie, so that thou wouldest saie,
that they were free from diseases, and almost from
death it selfe, they are of so strong health.

5 When others are in trouble, and oppressed
with manifold miseries, these men haue the com-
forts of this life in readines, whereby they auoide
these miseries.

6 Therefore are they haughtie, and testifie with
how great pride and fiercenes their heart swelleth,
by the verie apparel of their bodie adorned with
chaines, with gold, and pretious stones.

7 And their fat panch doth declare, with what
and how great delicates they abound, and their
eies sticke out with fatnes : and if they desire
anie thing, they obtaine also more than they de-
sire.

8 They speake openlie of oppressing others, be-
ing of dissolute life, and despise others, looking
downe as it were from the top of heauen, and they
terrifie al men with their proud speech.

9 And also they set themselues against the hea-
uen, as though they would prescribe lawes to God
himselke, and hold in subiection al things vpon the
earth at their pleasure.

10 Thus cometh it to passe, that not a few of
the verie people of God, wearied by their long
miseries, do ioine themselues vnto them.

11 For how, saie they, can we thinke, that God
knoweth these things ? or that there is anie God
that careth for mans busines ?

12 Whereas we, euen the people of God, are
assaulted

assaulted with continual calamities, and these wicked men abound so long with good things, and their riches are increased more and more.

13 Haue not I therefore endeououred my selfe to godlines in vaine? and kept my hands pure from al iniurie?

14 Being alwaies miserable, and seuerelie chastised euerie daie, if I trespas in anie point?

15 But contrariwise, how can I so thinke, or speake, but I must sinne most greuously? for if the matter went so, what should become of the sonnes of God: yea, and how great iniurie should I do vnto thee, their most merciful Father: and vnto them borne of thy spirit, and preserved by thee so manie ages?

16 Therefore I thought againe, that I must more diligentlie consider the whole matter: howbeit, I could not rid my selfe of these most troublesome cogitations:

17 Whilest that I entred into thy house, the house of most holie and most true wisdom, and did learne of thee, what is the end of this so great prosperitie of the wicked.

18 For there I learned, that they, whose condition I thought to haue bin the best, were so far from standing in that most slipperie place, that they were alwaies by sliding steps readie to fall, not onlie because al these things are vanishing and transitorie, which thing, euen the prophane men, taught by vetric experience, do confesse: but (as we are taught in thy schole onelic) because they, abusing thy benefites, are cast downe headlong by thee into that deepe pit.

19 Neither doest thou defer alwaies thy iudgements vnto that time, so far out of our sight. For how manie do we behold, brought into extreame and vnrecoverable miseries in a moment, from that top of shadowed felicitie? how manie, saye I, do.

do we see suddenlie taken awaie, being horrible
cast downe with sudden terrors ?

20 Wherefore, their state is like a dreame, that van-
nisheth when a man awaketh. For thus, ô Lord,
doest thou shake off al imaginations, as things
most vaine, and doest also waken their vaine secu-
ritie.

21 Wherefore did I then so sore boile, and was
inwardlie pricked ?

22 Surelie I was mad : and I was not a man, but a
beast, without vnderstanding and reason, when I
thus doted, and willingly wearied my selfe.

23 But I knowe that it is come to passe by thy sin-
gular benefit, that I alwaies notwithstanding stood
of thy side, euen because it pleased thee to reach
me out thy right hand, who else should haue
fallen.

24 And thus no doubt thou wilt direct me in thy
wisdome, whilst by thy gift I may obtaine a glo-
rious victorie by ouercomming my selfe.

25 Farewel earth : oh that it were so ! and that I
were now in heauen with thee, ô God ! For what is
there in the earth, that should retaine me neuer so
little space ?

26 I haue experience how carnal and fleshlie, and
how vaine al things are that mortal men do thinke
of themselues. Thou therefore, ô God, be vnto me
a true and sound wisdome, wherein I may onlie
and wholie rest.

27 For howsoeuer al things are tossed vp and
downe : whosoever depart from thee, shal perish :
and whosoever do forsake thee, that is to saie,
whosoever do trust in anie other but in thee, are
destroyed by thee.

28 Therefore I do thus determine with my selfe,
neither wil I suffer my selfe at anie time to bee
drawne from this iudgement, that then shal al
things go wel with me, when I shal not depart one
foote

foote from God, which waie soeuer he leadeth me :
 O Lord God, al my hope is set vpon thee alone,
 and I wil bestowe al my life in praising thy great
 workes.

PSALME. LXXIIII.

The Argument.

Where this Psalm doth manifestlie speake of the subuer-
 sion of the temple, either that same Asaph is to be sup-
 posed to haue spoken of it before by the spirit of prophe-
 sie, and to haue induced this prayer for the captiues
 that should be so long after carried into Chaldaea: or else
 this Psalm must be referred to some other of his poste-
 ritie. And it concerneth most feruent prayers against
 the spoilers of the Church, whereof we haue too manie at
 this daie, which do not onelie as foraine enimies most
 cruellie fight against it, but also within the bowels and
 bosome thereof, do vex and torment it. But the Pro-
 phet doth set before God, first of al that euermlasting co-
 uenant, which is in deede the staie and foundation of al
 our prayers: then doth he touch the crueltie of the eni-
 mies, and their wicked words, and the greatnes of the
 present calamities, and chieflie the ceassing of the pro-
 phesie. He doth also rehearse the benefites bestowed vpon
 the people of old, and beseecheth him to continue his
 accustomed goodnes, bringing in manifold examples of
 his power, to proue that he can do what he wil. Final-
 lie, which is the greatest argument of al, he doth testifie,
 that the matter doth not stand so much for the deliue-
 rance of the people, as for the glorie and maiestie of
 God to be maintained against the wicked enimies: al
 the which things how they do agree to our times, it is
 most euident euerie daie.

THE PARAPHRASIS.

S Hal we suppose, O God, that thou hast vtter-
 lie cast vs off: and that thy wrath is kindled
 against thine owne flocke, without anie
 hope

hope of reconciliation :

2 Naie rather, remember that multitude, which thou hast redeemed and purchased to thy selfe so manie yeares ago: and be mindful of that heritage, which thou hast measured out vnto thy selfe, name-
lie, of this mount Sion, in the which thou hast built an house for thy selfe.

3 Come forth speedilie, and cast these men downe headlong, that they neuer rise vp againe, euen as these thine enimies haue left nothing safe in thy sanctuarie.

4 For they openlie professing themselues to be thine enimies, roaring against this thine owne house, haue brought in their banners, euen their prophane ensignes.

5 And loe, a man may behold them like the wood fellers in the woods, so hewing with their axes, and cutting downe that thine excellent building, built and set vp with so great cunning.

6 And they were so farre off from spareing the vawtes, and most fine carued workes, that they brake them downe most violentlie with axes and with maules.

7 And what more? they haue also burnt vp with fire, that thy secret sanctuarie most ful of maiestie, and most holie, least anie part of thy house should remaine vndestroyed.

8 Finallie, they not being thus contented with the destruction of thy temple, when they had thus determined to spoile al things at once, that there should be no monument of vs at al remaining, they burnt vp al the other buildings, that we anie where had built for the hearing of thy precepts, and to set forth thy praises.

9 At the least, o Lord, we should now see, some of those our old and accustomed signes: and wee should haue some one prophet, who might comfort vs, and might signifie vnto vs what end would
be

be to these calamities.

10 But how long, o God, shal these enimies raile against thee? shal this enimie neuer cease to reproch thy holie name?

11 And wilt thou for euer hold in thy right hand, whereby onelie we can be deliuered? wilt thou turne it awaie from vs? and neuer drawe it out of thy bosome?

12 But thou art he, who hast taken in hand to gouerne me so manie yeares ago, and hast saued me so oft, al they beholding and fighting against me.

13 Thou, by thy power, hast made the sea passable for our sake, and hast broken the heads of the mightie men of Aegypt, being like dragons within the waters.

14 Thou hast broken the head of that huge and cruel whale, and thou hast giuen their carcases to be deuoured by the beastes of that wilderness.

15 Thou, euen contrarie to the course of nature, breaking the huge rocke, didst bring forth a riuer out of the veines of the flint stones: and contrariwise, thou diddest drie vp suddenlie the deepe channel of that most raging riuer.

16 Thou art the Authour and Ruler both of daie and night, which hast set in order the certaine and vchangeable motions of the light, and of the Sunne.

17 Thou hast diuided the whole compas of the earth into their borders, thou hast appointed the course of summer and winter.

18 And how much more easilie canst thou restore thy people, if thou please, in what desperate case soeuer they be? onelie therefore be mindful of that thy couenant: yea, though thou couldst forget thy people, yet doubles thou canst not forget thine owne selfe. And what reproches hath not this enimie cast soorth against thee, o Lord? and what railings haue not this mad people vsed against

against thee :

19 Ah! do not forsake nor giue vp this thy most deare turtle doue, counted to be forsaken, mourning vnto thee, vnto these most cruel beastes : neither commit the congregation of thy miserable people, to perpetual obliuion.

20 Remember rather thy couenant, ô Lord : for the whole land is now nothing else, but a den of theeues and robbers.

21 Let not the prayers, we beseech thee, of thine, being so sore beaten, and vexed with so manie reproches, be vaine and frustrate: but rather giue occasion to them that are oppressed and destitute of al succour, to praise thee.

22 Arise ô Lord, and pleade thine owne cause, and do not forget the reproches of these outrageous men, which they dailie cast out against thee.

23 Forget not, I saie, the outcries of thine aduerfaries, but declare in deede, that the brute of their tumult is come vp vnto thee.

PSALME. LXXV.

The Argument.

Whether this Psalme were written by Asaph, in the name of Dauid, or it were written by Dauid himselfe, and after deliuered to Asaph the singer and chanter, it doth whole agree vnto those times, when Dauid reigned in the citie of Hebron, when he was readie to receiue the kingdome of the whole nation by the common consent of al the tribes: and it conteineth three principal points, to wit, that God is the Author and gouernour of al iust policie : againe, that these be the two principal duties of the magistrates, euen to be a terror to those that be euil, and to cherish them that be good : finallie, that this is the chiefe and final end of al, namelie, that glorie be giuen vnto God.

THE

THE PARAPHRASIS.

WE praise thee, we praise thee ô God,
and that most worthilie, whose power
we do feele present, and shal find
hereafter, and so shal we againe set forth thy wonder-
ful benefites.

2 And I wil surelie care for nothing so much,
when I shal haue the people by thy goodnes com-
mitted vnto me, as to institute an holie and righte-
ous gouernement.

3 For as the case now standeth, al the bonds of
lawes being broken, the whole kingdome is disorder-
ed: but I wil againe establish the pillers there-
of, which are remoued soorth of their places.

4 I wil bridle the proud and disolute persons, I
wil terrifie the wicked, that they shal not list their
hornes so high with these words:

5 O ye mad men, do not henceforth exalt your
selues, neither answere you so stoutlie and prond-
lie as ye are wont.

6 For (as ye may wel perceiue) which way soe-
uer a man doth turne him, it is not in his power to
mount to higher dignitie:

7 But it belongeth to God alone, the most iust
gouernour of al things: and it is in his power and
authoritie to cast off whome he wil, and to exalt
whome he pleaseth.

8 Wherefore thou doest not resist me, but God
himselſe. And the Lord doth carrie in his hand a
cup ful of troubled wine, and ful of dregs, the
which he wil giue to al the wicked, to sucke vp, and
to drinke to the verie dregs.

9 Thus then, I diligentlie praising the God of Ia-
cob, and singing vnto him continuallie, wil cut off
the hornes of the wicked: but I wil increase the
iust with honours.

PSALME.

THE PSALMES
PSALME. LXXVI.

The Argument.

I do take it to haue the same Argument, and the same occasion to be of the writing of this Psalme, as of the 46. and this is most notable in them both, that he distinguisheth plainelie that knowledge of God, whereby the Gentiles are rather conuinced, than taught and conuerted, from that wisdom which Christ saith, that it can not be perceiued of flesh and bloud, which is onlie peculiar to the Church of God, and whereby onelie the true Catholike Church may and ought to be knowne and distinguished from the residue of mankind, and especiallie from the false and fained apostatikal Church, which onelie delighteth in ignorance.

THE PARAPHRASIS.

I THAT true God of Israëll is onelie knowne in Iudēa who he is, and he doth there onlie declare himselfe in deede, how great, and what maner of one he is.

2 And though he fil both the heauen and the earth, yet doth he not dwel euerie-where, but in Salem, as his tabernacle witnesseth, which is placed in Sion.

3 And experience it selfe doth declare this to be a most manifest testimonie of his presence: seeing it is he, who hath there broken in peeces the bowes and arrowes, the shields, the speares, and al the instruments of war of the enemies of his people at once.

4 Thus then hath he set forth his owne glorie, and he hath declared himselfe to be more mightie, than al those spoilers, people, or kings, how proud fouer.

5 For they, how fierce or famous so euer they were, are bereaued of their weapons and spoiles: neither were they able to bring forth their weapons and

and armies, no more than they, which lie sleeping in a most deepe trance.

6 But both the chariots and the horses, being stricken with slumber at the rebuke of God, could not remooue from their place.

7 Therefore thou art verie terrible: and who is able to abide thy sight, so soone as thy wrath is inflamed?

8 For thou hast declared thy selfe plainlie, bringing things to passe by thy diuine power, about al order of nature, that thou doest reigne in heauen, and causest the very earth to tremble and to quake:

9 When thou didst arise to destroye the wicked, and to preserue thine, who were of euerie side oppressed.

10 Thus, the more that men do rage, so much the more doth it appeare, who and how great thou art: and if any doe yet remaine, and begin againe to rage, thou wilt euen bind them, as it were, in one bundle, and destroye them at once.

11 Go to then, al ye that are preserued by the maruellous power of the Lord our God, standing round about this your Emperour: paie vnto him the things that you vowed most worthilie, & bring your offerings vnto him that is so terrible, with al diligence.

12 For this is he that cutteth off all the courage and strength of the verie kings, as a gardener doeth twist his vines: and doth declare himselfe terrible to the most mightie princes of the earth, for his Church sake.

PSALME. LXXVII.

The Argument.

It may be perceiued, by manie most dolorous examples, and euen by the greivous agonie of Christ himselfe, how horrible the battell is of the conscience, touched with the sense of Gods wrath, whereunto yet we said, that

even

even the most holie men have bene subiect, Psalme. 6. and by this Psalme, as by certeine other, we understand the same. Therefore it is worthie the marking, yea, and verie necessarie to knowe, by what weapons those valiant champions have also shaken off these fierie darts of Satan. This Psalme therefore doth teach vs, in this most dangerous temptation, to applie these remedies: even continual praiers, although the verie mind be unwilling to praie, and though the verie thinking of God doe terrise vs: and a meditation of the former testimonies of Gods good wil towards vs, which is ioined with his unchangeable purpose, how that he neuer putteth awaie for euer him whome he hath testified to haue chosen, seeing that these his gifts are without repentance: and that his mercie is infinite: and that he hath the most high power in ruling the course of al things, and times: finallie, the remembrance of the marvellous works of God, both in trieng and in preseruing of his Church. And it is very meete for euerie man to haue such examples in good remembrance, and to applie them vnto himselfe particularlie in such manner of temptations.

THE PARAPHRASIS.

- 1 **I** Haue cried vnto God, I haue cried, I saie, and haue lift vp my voice vnto God, whilest hee heard my crie.
- 2 The more greeuoullie that I was oppressed, the more earnestlie I sought the Lord, so that I praied in the verie dark of the night, holding vp my hands without ceasing, although my verie heart refused al comfort.
- 3 For the remembrance of God was so far awaie from pacifieng mine vnquiet mind, that contrariwise nothing did trouble me so much, so that I did lie wholie oppressed with sorrowe.
- 4 Neither could mine eies take anie sleepe, nor my heauie heart breath: nor finallie my mouth could speake one word.

5 But at the length I began to cal to memorie those excellent things, which thou hast done in the former ages, whereby thou hast declared that infinite mercie towards thine from the beginning.

6 Then came those comfortable songs into my memorie, which I heretofore haue sung of thee : al the which things I reuoluing with my selfe in the night, and considering continuallie in my mind :

7 Verelie, thinke I, although it seeme that thou art vtterlie yndone, yet how can it be, that that God whose wil is vnchangeable, should now cast thee away for euer : and that he should be now vnto thee an enimie, neuer to be reconciled, whose fatherlie loue thou hast so often tried :

8 Shal I iudge that his mercie can be cleane spent, or doe his decrees and promises at the length vawish awaie by continuance of time, as mortal and humane things are wont to doe :

9 Shal I saie, that he hath cast off that nature most readie to haue mercie, and in displeasure hath shut vp his compassion, which before was spread ouer al :

10 Furthermore, I said thus also within my selfe : Verelie, this thy wound is now of it owne nature deadlie : but the change of things dependeth in thy hand, that is, in the hand of the high God.

11 And here I began againe to consider, how oft thou hast shewed forth that thy wonderful power in times past, by deliuering thine through extraordinarie meanes.

12 I began, I saie, to meditate those thy mightie works, and to ponder them in my mind, by the examples whereof I might lift vp my mind, that did lie downe prostrate.

13 For it appeareth no where more euidentlie, what thou art able to doe, than in thy sanctuarie, where in deede thou declarest thy selfe what one thou art : and can anie other god make himselfe equal

equal with thee: although those false gods were such, as other nations imagined them to be.

14 Thy works, ô God, are in deede maruellous: and thou hast abundantlie shewed to al people how mightie thy strength is.

15 For, I praie thee, with what incredible power hast thou deliuered thy people out of Aegypt: I meane, the posteritie of Iacob and Ioseph.

16 Then the verie waters, ô God, saue thee present: I saie, they saue thee, and were astonished, and euen the depths of the sea were moued, when they felt thy presence.

17 The cloudes powred out fouds of waters, the heauens thundered horrible, thy fierie darts went euerie-where abroad.

18 A terrible noise of thunder was heard throughout the circuit of heauen, the world shined with glittering lightnings, the earth shaken and trembled.

19 Finallie, the seas made passage vnto thee, and thou hast opened a waie to thy people, going thorough the middest of the waters, leauing no steps of this passage.

20 Lastlie, thou hast thus lead into these pastures thy people, being brought soorth as a flocke, committing them to faithful pastours, Moses and Aaron. Wherefore then should I despaire: as though thou either wouldst not, or couldst not behold me.

PSALME. LXXVIII.

The Argument.

It may be collected by this Psalme, what manner of sermons the Prophets made in the Church of Israel, when the histories were declared in their synagogues. And surely this ancient monument of the holie antiquitie is to be had in great reuerence, as certaine other Psalmes also, and the sermon of Stephen in the Actes of the Apostles, and that sermon of Paule made at Antioch.

Acts.

Acts. 13. And hereby we learne also, with what profite we may reade the holie histories, which are set forth vnto vs in this Psalme after two sorts: to wit, to bring vs into a deepe consideration of the constancie of God, alwaies continued in the performing of his promises: and of the other side, of his wrath against the obstinate and stubborne breakers of his covenant. The Prophet then doth declare this, by this long and diligent rehearsal, both of the chiefe benefites, which God hath bestowed vpon this people, euen from the first adoption and choosing of them, euen vnto David, and also of the punishments which the people caused God, euen as it were vnaillugle, to execute vpon them. And would to God, that almen could marke in their minds, how necessarie this doctrine is in our times: and how woonderful examples God hath set before vs to both these purposes, by the space of these fortie yeeres, euen as great as our before.

THE PARAPHRASIS.

HEare the master teaching, o my people, and giue care vnto him that wil speake nothing vnaduisedlie.

2 I wil speake foorth most graue matters, and I wil bring toorth things to be called into memorie, euen from the ancient times.

3 The which, though we haue heard by report, yet knowe we that they are most certaine, and not fained by our elders, which haue deliuered them vnto vs.

4 And as they had regard of vs, so is it meete that wee should haue regard of our posteritie, that the praises of the Lord, and those woonderful acts, whereby he hath testified his power vnto vs, may be continued vnto al posteritie.

5 For God hath established a certaine doctrine by his singular goodnes, whereby he testifieth his wil

wil to the offspring of Iacob, euen to Israël, and hath commanded our fathers, that euerie one should declare it to his children :

6 And they againe to others their children, that by this meanes the knowledge of the true God, and of the worship of God, might be continued from the fathers to the posteritie, by the order of their generation :

7 To this purpose, that euerie one, mindful of so great benefits of God, might be taught to beleue in God, and to obeie his commandements :

8 And that they should not followe those their elders, a stubborne kind of men, greeuous vnto God himselfe, vnconstant, dissembling, and vnfaithful.

9 The Ephramites for example, being cunning archers in deede: yet when they came to the battel, they turned their backs,

10 Vnmindful of the couenants of God, and disdainig to walke the waie that he appointed,

11 Forgetting his noble and wonderous works.

12 For this is he that wrought so manie wonders before their elders in Aegypt, and in the fieldes of Zoan :

13 Who lead them through the waters, diuided here and there, heaped vp like mounts :

14 Who lead them in the daie time with a cloud going before them, and in the night by a flame glistering in the aire :

15 Who brake the stonie rocks, and gaue them waters most abundantlie to drinke :

16 Drawing forth riuers, euen forth of the flint, that running streames did flowe from thence.

17 Yet did they not cease to offend him for all this: naie, they continued to prouoke that high God.

18 Yea, and they durst trie his power, whether he were able to satisfie their lust.

19 For

19 For thus spake they against God, Is he also so mightie, that he can intertaine vs with a deintie feast in the wildernes :

20 For he hath striken the rocke in deed, whence so manie waters doe flowe, that they are in abundance : but can he also giue vs bread, and can he giue vs here delicacies :

21 The Lord hearing this, was verie angrie against Israēl, and that verie worthilie :

22 Because they beleued not God, neither gaue themselues wholie to be gouerned by him.

23 For he had commanded the clouds aboue, that they should feede his people, and he had opened the gates of heauen.

24 And the cloudes being commanded, did raine downe manna, a most pleasant & heauenlie bread.

25 And he did giue to euerie one of them, euen his bellie ful of bread, so delicate, that no prince, be he neuer so mightie, hath anie better.

26 Wherefore, he commanded by his authoritie, that the east wind should blowe on the one side, and the south wind on the other :

27 And behold, he rained downe euen quails, those deintie birdes, with such abundance vpon them, that they were like in number to the dust, and sand of the sea,

28 So that al the tents within, and al round about them were filled with birds, falling downe from heauen on euerie side.

29 These then they did take and eate with al greedines to their fil, God giuing them most abundantly that which they desired.

30 But behold, whilest they did eate, and whilest they did yet chawe the meate :

31 The wrath of the Lord burnt against them, and he destroyed al the most excellent and chosen men amongst them.

32 Yet could they not be amended with these
I. 1. plagues,

plagues, nor brought to trust in him, whose infinite power they had so oft tried.

33 Wherefore, he disappointed their hope worldly, and destroyed them trembling with continual terror.

34 For they then sought him, when he threatened them with death, and coming earlie did intreate him.

35 They acknowledged that God was vnto them a most safe tower, and they called him the high God, and their deliuerer.

36 But al these things were onelie vaine flatterings, nor anie other things, than words ful of falshood.

37 For they did not speake with an vpright heart, but such as shewed themselves nothing more faithfull than before, in performing the conditions of the couenant.

38 Yet he pardoned them through his infinite mercie, neither proceeded to deale with them rigorously: and though they continued to prouoke him to anger, yet powred not he al his wrath vpon them.

39 For he remembred, that men are indued with a fleshlie lump that passeth and vanisheth away, and that their present life is like to a blast that passeth by, and neuer returneth againe.

40 Ah! how oft prouoked they him in the desert: how oft were they troublesome vnto him in the wilderness.

41 How oft, by returning to their old manners, haue they tempted God, distrusting his power and mercie, whereof they had so oft experience: how oft haue they limited the bounds to the holie one of Israel.

42 For they had forgotten his vspeakable power, which he had declared by deliuering them from the most cruel bondage of the Egyptians.

43 When

43 . When he did so manie miracles in Aegypt, and so manie woonders in the fields of Zoan.

44 For he turned their floods into bloud, so that al Aegypt, which is ful of pooles, had no water to drinke.

45 He brought vpon them swarmes of al kind of flies and wormes, wherewith they were destroyed: and frogs, wherewith they were consumed.

46 He gaue al the fruits of their fields to the caterpillers, and their fallowe grounds to the grasshoppers.

47 He destroyed their vines with haile, and their wild figtrees with lightnings.

48 He killed their cattel with haile, and their beasts with thunderbolts.

49 Finallie, he powred soorth al his furie, and that his terrible wrath vpon them, that there was no calamitie, wherewith he did not strike Aegypt, by those his wicked spirits,

50 Conuerting himselfe, now on this side, now on that side, being ful of wrath, and both slaieng men, and consuming their cattel with pestilence.

51 And he did also kil al the first borne of Aegypt, that no head of the familie did remaine alieue in the tabernacles of Cham.

52 But he lead his people like sheepe brought soorth of the folds of Aegypt, euen like a heard through the midst of those wildernesses.

53 He carried them, I saie, safelie without al feare of danger, couering their enemies with the multitude of waters.

54 Neither ceased he, whilest that he had brought them into this land consecrate vnto him: yea, and placed them in this mountaine, which he prepared for himselfe by his owne power alone.

55 For it is he, which cast out the people that resisted them, out of these countries, which he diuided afterward to the tribes of Israëll by lot, and

placed them in their habitation.

36 But behold againe, they heaping sinne vpon sinne, tempted and prouoked to wrath that high God, by breaking his couenant.

37 They turned awaie from him, following the infidelitie of their fathers: they turned themselues aside contrarie from the marke, as deceitful bowes vse to doe.

38 Finallie, they maruellouslie prouoked him by no light error and crime, but with altars built euerie-where in the high mountaines, and which is the far greatest wickednes, they placed there their grauen idols.

39 God hearing these things, was most worthilie displeased, and wonderfullie loathed Irael.

60 And he did willinglie forsake that tabernacle that he had set in Shilo, that house, I saie, which he had chosen vnto himselfe amongst men.

61 What should I saie more? he deliuered into the hands of their enemies, to be carried into captiuitie, that Arke, his most sure pledge of his presence, and of his power, euen that his honour and dignitie.

62 And also he cast awaie his people, and gaue them to their swords.

63 The flame of his wrath consumed the flowre of their youth, and the virgins being vnmarried did remaine without their marriage songs.

64 Their priests did fall, giuen vp to the sword: and their widowes had no time to mourne their husbands.

65 Notwithstanding, he being mindful of his couenant, was awaked with a great crie, as it were a mightie man raised from a deepe sleepe after his wine.

66 When his enemies did seeme to pursue him like conquerours, he contrariwise did wound their hinder parts with a sore disease, vnto their shame in

ages.

67 Notwithstanding yet, that he might mixe some severitie with his mercie, he did not returne to the tabernacle of Ioseph, which he had forsaken, neither did he preserve the tribe of Ephraim, as he had done before :

68 But he did choose the tribe of Iuda, and did embrace the mount Sion with a certain peculiar loue.

69 For he determined not to haue his abode here for a while, as in former time: but he built vnto him a sanctuarie, as a most strong tower, as stable as the bodie of the earth.

70 Finallie, it pleased him to cal Dauid from the sheepfold, whose seruice he would vse,

71 And so to appoint him to feede the posteritie of Iacob, euen his most deere Israëll, who followed the ewes with yong, and led them to their pastures, which was not yet the chiefe shepherd of his fathers flocke: so that he could neuer reioice that he was brought to his dignitie by his owne endeavour or power : and that you should honour him, as a man set ouer you by God.

72 In the which gouernment of your pastor, there neither wanted integritie and vprightness in taking of counsel, neither wisdom in performing of his enterprise.

PSALME. LXXIX.

The Argument.

There is the same argument and vse of this Psalme, as of the 74. the which none of the godlie can reade without great comfort, neither anie of the enemies of the Church without horrible terrour.

THE PARAPHRASIS.

O God, the prophane nations, euen the enemies of thy name, haue inuaded thine inheritance, they haue polluted thy holie temple,

ple, they haue ouerthrowne Ierusalem, and made it an heape of stones.

2 They haue cast the dead bodies of thy seruants that are slaine, and whom thou hast imbraced with singular fauor, to be deuoured of wild beasts.

3 They haue powred out their blood like water on euerie side, and there was none found which would commit them to the burial.

4 Moreouer, it was so farre off that we could find anie where those that would comfort vs in so great miseries, that we were exposed euen to the reproches, mockings, and slanders of the people round about vs.

5 O Lord, wilt thou be thus angrie with vs for euer? and how long shal the fire of thy wrath rage?

6 Powre foorth rather thy wrath vpon a people that knowe thee not, and vpon the kingdomes which worship not thy name.

7 For these are they which haue deuoured thine Israēlites, and haue spoiled the possession that thou hast giuen them.

8 And we verelie, I grant, haue heaped sinne vpon sinne of old, but cal not these to account, we beseech thee: rather hasten those thy great mercies, before we vtterlie perish, for we are almost wholie consumed.

9 Helpe vs, o God, our deliuerer, neither consider what we deserue, but what thy glorie requireth: deliuer vs, and forgiue vs our sinnes, for the honour of thine owne name.

10 For, why shouldst thou suffer these prophane people anie longer to aske vs in derision, Where is that your God? Naie rather, bring to passe, that in our sight al these Gentiles may knowe in deed how seuer punishment thou vset to execute, for the shedding of thy seruants blood.

11 Hearc the captiues laden with bonds, mourning before thee, which remaine of so many slaughters, whome

whome also they haue appointed to death, and keepe them by that thy mightie power.

12 And repaie seuen fold vpon their heads which are our cruel neighbors, who cease not to reproch thee o Lord.

13 But we are thy people, and the sheepe, whom thou pleasest to feede: we wil celebrate thee for euer, and set forth thy praise to the worlds that shal come after.

PSALME. LXXX.

The Argument.

Judge that this Psalme (wherein the beginnings, the increasings, and also the calamities of the Church of Israel are most elegantly described, vnder the similitude of a vine) may verie aptly be referred to those times, which either went a little before, or followed soone after the anointing of Dauid, the which Psalme, Esaias Cap. 5. doth applie vnto other times: and Christ, after him, to the verie destruction of the citie, and cutting off the boughes. Matth. 21, 33. Marke. 12, 1. and Luke. 20, 9. and there is the same vse of this Psalme, as of the former.

THE PARAPHRASIS.

THOU shepheard of Israel, and leader of the flocke of Ioseph, hearken: thou that sittest vpon the Cherubims, shew forth who and how great thou art.

2 Be present vnto Ephraim, Benjamin, and Manasseh, and declare thy power in preseruing vs.

3 Restore vs, and command the brightnes of thy countenance to shine vpon vs, and forthwith we shal be saued.

4 O Lord the God, mightie in battel, how long wilt thou forsake vs that praie, breathing forth anger at thy nostrels?

5 Thou hast fed vs with teares, as with bread: and giuen vs teares to drinke with great measure.

6 Thou hast brought to passe, that the people that are our neighbours, do now contend amongst themselves, for the partition, and diuiding of our ground, and that we are become a mocking stocke to our enemies.

7 Restore vs, ô God mightie in battel, command the brightnes of thy countenance to shine vnto vs, and forth-with we shal be safe.

8 For this is the vine, which being translated euen from Aegypt, thou hast planted, hauing cast forth the inhabitants of these regions.

9 Thou thy selfe hast dressed it, and hast caused it to take roote, that it springing vp suddenlie, should couer the earth.

10 It hath shadowed the verie mountaines, the boughes thereof haue growne vp like the high Cedars:

11 And this waie truelie it spread soorth branches vnto the sea, and that waie vnto the riuer.

12 Ah! why hast thou taken awaie the hedge? why hast thou made it open to euerie one that iournieth?

13 The boares breaking soorth of the forests, do laie it waste, the wilde beastes do eate it vp.

14 Look vpon vs, I beseech thee, ô GOD of hosts, turne thine eies out from heauen, regard vs, and behold this thy vine.

15 Behold, I saie, the vineyard that is planted by thine owne hand, and the branches that are carefullie dressed by thy selfe for thine owne vse.

16 It is hurnt vp, it is destroyed, al things haue perished at thy rebuke.

17 But thou, ô God, defend with thy hand that man, whose endeouour thou hast determined to vse to restore it, that man, I saie, whome for thy purpose thou hast indued with power and constancie.

18 And we, hauing our life restored by thee, wil neuer decline from thee, but wil cal vpon thy name.

19 O Lord God of hosts, restore vs : shew vs thy face, and we shal streightraie be saued.

PSALME. LXXXI.

The Argument.

I do embrace their opinion, which saie, that this Psalm, as the 8. and the 84. were applied vnto the feast of the vintage, that was of the tabernacles, the which is signified by the Hebrew word Gittith. And me thinkes, that in the third verse of this Psalm, three feasts of the seventh moneth are distinctlie and plainelie noted. It containeth a solemne thankesgiuing, for the which this feast was institute. Notwithstanding, there is a most graue admonition, and verie conuenient for the time of this feast, to wit, that if the yeare be fruitfull, the Israelites should vnderstand, that al that is to be giuen to Gods mercie : if it be not so, that they should not accuse God, but their owne selues.

THE PARAPHRASIS.

1 **G**O to, stir vp your ioye with songs, but voide of al wantonnesse : so that your ioye maie tend to the glorie of God your onelie strength, and celebrate your God, I saie, with trumpets :

2 And ioyne vnto your songs the timbrel, the harpe, and the viol.

3 Proclaime the feast of the new moone with trumpets, that daie which is institute for the conering and purging of our sinnes : finallie, declare these our feastsfull daies.

4 For the God of Iacob hath commanded this vnto Israēl, and hath appointed this rite and solemnitie to his honour.

5 He hath inioined, I saie, this signe of subiection vnto the posteritie of Ioseph, when he did rise vp against the Aegyptians for their sake, at the which time also he called vpon vs with such a terrible

voice, as was neuer heard before.

6 I haue shaken off the yoke laid on thy shoulders, and I haue remoued thy hands from making the bricke.

7 Thou hast called vpon me in thy miserie, when thou wast oppressed: and againe, I heard thee, thundering a far off out of the darkenes of the clouds, howbeit afterwards at the water of Meribah, I had experience what thy disposition is.

8 Then againe I did speake vnto thee in this sort, Heare my people, for I wil now call vpon thee O Israēl, if thou wilt heare me.

9 There shal be no strange god with thee, neither shalt thou bow downe before anie strange god.

10 For I am the Lord thy God, which brought thee out of Aegypt: go to, prepare thy selfe to receiue my benefites, and open thy mouth most wide, that I may fil it.

11 Howbeit, though I did speake thus most mercifullie, and promised al things most bountifullie, my people did not obeie, Israēl did despise my words.

12 Wherefore, I gaue them vp to be gouerned by the wickednes of their owne hearts, vterlie forsaken of me, whereof this thing folowed, that they did liue according to their lustes.

13 O that my people had rather obeyed me! and Israēl had continued in the waie appointed by me!

14 His enimies & oppressours, turning my hand against them, would I suddenlie haue destroyed.

15 I would haue subdued vnto him his enimies and mine, neither should his tranquillitie haue bin interrupted with anie manner of aduersitie.

16 I would haue fed him with most fine wheate, and rather than they should haue wanted anie thing, I would haue giuen him honic most abundantlie out of the hard rockes.

PSALME.

PSALME. LXXXII.

The Argument.

The liuelie image of the diuine Maiestie amongst men, is expressed in the magistrates, unto whom therefore God doth attribute that name, not of his owne proper essence and substance, but the name that signifieth the power which he hath ouer al things. Howbeit, in this thing, as in others, there be manie faultes committed, both by them that haue the power of gouernement giuen unto them, and also by them that are their subiects. And this Psalme doth treat of the faultes of the magistrates themselves, which are most great and dangerous. For it can hardly be, but that where the magistrates do not their office, the people also, in that neither the wicked are bridleed, nor the goodlie consumed and comforted, fall to utter ruine. Wherefore, the Prophet in the beginning of the Psalme, doth first open, and then shut up the fountaine, whence al the most greuous evils committed by the magistrates, do spring forth, bringing in the person of God himselfe to speake: to wit, that they onlie be holding them, whom they count as subiects, they forget him, who standeth ouer their heads: as he hath placed them, not in his owne place and throne, but ouer certaine men onlie, and that vpon this condition, that they should not haue an infinite and absolute power to do what they lust; but that their authoritie should be limited by certaine lawes, & bound to a certaine time. Neither doth he use them so as his deputies or vicepresidents, that he onlie should be present, but also that he should rule and direct their iudgements: and when they haue finished their time and course, whether it be by death, or by anie other meanes, that he wil call them to an account of al their words and deedes, euen as he doth al other mortall men. Afterward, he condemneth another thing, wherein they fault and faile most commonlie, to wit, the parcialitie and fauour vngone person more than another. Finally, because the Prophet had oft preached

this

thus to men that would not heare them: the Prophet praieth, that that righteous King would come to put an end to this disorder, the which thing also we did see come to passe, when the political government of the Iewes ceased, and was abolished. Now in our times, and especially after the preaching of the Gospel is restored, whereas we see these evils to growe about measure, so that in manie places there is no regard at al, either of Gods law, or the law of man, what must we now rather desire, than that that last daie should speedilie come, wherein the Lord may restore al things, as it is promised vnto vs by the mouth of Peter, *Actes. 3. 21.*

THE PARAPHRASIS.

YOV sit indeede, I confesse, in a higher place about other men that are your subiects, but I, the most high God, am present in that your assemblie, who haue not debarred my selfe of mine authoritie ouer you, neither am I present as an idle beholder, but as your Iudge also.

2 I praie you then, how long shal I suffer you thus to abuse this authoritie giuen vnto you by me, vnder certaine lawes and conditions: and to exercise iudgements, not by right and equitie, but as you fauour the wicked partie?

3 But I haue placed you in this seate, vpon this condition, and giuen it vnto you in plaine commandement, that you should relieue them that are spoiled by violence, that you should defend the fatherles, and mainteine the poore against the iniuries of the rich:

4 That you should deliuer, I saie, the miserable and the poore, from the hands of the wicked.

5 But what hath it auailed to haue spoken these things vnto you? I do see that you do care for nothing lesse, than to knowe what is your dutie, and therefore are more vnwilling to do your dutie. Wherefore, al things are out of order, and none otherwise

therwise confounded together, than if al men were in most extreame darkenes, so that the verie foundations of the earth are moued foorth of their places. For what can remaine safe amongst men, when the difference of right and wrong is taken awaie?

6 Heare therefore ye kings and magistrates, who are so negligent, what sentence is giuen vpon you. You are honoured in deede with that name, whereby mine authoritie ouer al men is declared: and I haue embraced you with special fauour, as a father his children.

7 Howbeit, I haue not exempted you from my power and authoritie. Therefore you are kings, I saie, but mortal, euen as other men: you shal die, o ye princes, and you shal stand at my iudgement seate, as euerie most vile and poore man, to giue account of al things.

8 O God arise! and seeing thou art the onelie Lorde, by ful right and authoritie of al men, thou thy selfe gouerne the empires and the kingdoms.

PSALME. LXXXIII.

The Argument.

This Psalm is seemeth then to be made, when David had begunne to reigne, and had great warres against manitions, whereof mention is made, 2. Sam. 8. 1. Chron. 18. And it declareth, that there shal neuer want neither fireins nor domestical enemies vnto the Church, and by what weapons they are chieflie ouercome: the which doctrine how necessarie it is to our times especially, would God that al, to whome it belongeth, would consider.

THE PARAPHRASIS.

1 **G**O to now, come foorth o God, neither keepe silence stil o God.

2 For those that are rather thine enemies, than

than ours, conspiring together, were neuer more outrageous: neither did they euer rage with more furie.

3 They did neuer take more craftie counsels, and that against thy people, I saie, euen them whome thou hast receiued to protection, flieng vnder thine onlie shadowe of defence.

4 Neither do they deuise anie light assault against vs, but exciting and stirring vp one another: Come, saie they, and let vs destroye these men al at once, that we may abolish the name, and al memorie of the people of Israël.

5 Thus then with one accord haue they made a solemne league against thee.

6 The Edomites, I saie, comming foorth of their tabernacles, the Ismaëlites, Moabites, Agarens,

7 Gebalites, Ammonites, Amalekites, Palestines, and Tyrians,

8 And also the Assyrians confederate with the sonnes of Lot.

9 But thou, ô God, so deale with these, as thou diddest with the Midianites of old, and with Sisara and Iabin, at the brooke of Kison,

10 Whome thou diddest destroye at the citie of Endor, and madest their lands to be dunghils.

11 Do so to their princes, as thou didst in old time to Oreb and Zeeb, and also to Zeba and Salmuna, the ringleaders of thine enemies,

12 Who, euen as these men, had the same purpose, euen to driue thee awaie, and to occupie thy place.

13 Whurle them awaie therefore like a ball, and trosse them like stubble before the winde.

14 And like as the fire burning vp some great wood, and the flame consuming the tops of the mountaines:

15 So fall thou vpon them with a great storme, and pursue them, and terrifie them with thy whirle-

whirlewinde.

16 Ouerwhelme them with infamie and shame,
that they may be compelled against their willes to
aske, Who is this so mightie a Lord ?

17 Cause them to be ashamed, and to tremble,
seeing their purposes more and more disappoint-
ed, and let them perish miserable in the end :

18 That al men may vnderstand , that thou art
both in name and in deede the onelie Lord, which
rulest from heauen far and broade throughout al
the earth.

PSALME. LXXXIIII.

The Argument.

*There is the same argument, and the same use of this no-
table Psalm, and of the 42. For the Prophet doth be-
wale and lament his miserable condition, that for the
rage of his enemies, he could not go with others into the
house of the Lord, and there enioie the commodities of
the outward holie ministerie. The which thing he doth
testifie to be more deare vnto him, than al other most
excellent commodities : so far was he from following
their example, who being conuersant in the verie bo-
some of the Church, do despise the holie assemblies, and
the use of the sacraments, or else do willinglie go into
such places, where they can not come together to the
true worship of God. And in my iudgement, this
Psalm was written by Dauid himselfe, and after was
deliuered to the Korites, to be sung chieslie in the so-
lemne feast of the tabernacles, that the zeale and desire
of the people assembling together, might be stirred up, by
this notable example oftentimes repeated : either that it
was written of the Korites themselves, of whom, as
it is verie probable, some did ioine themselves vnto
Dauid, after the Priestes were slaine by Saule, and
were partakers of his calamities, as was Nathan and
Asaph, and others.*

Tun

THE PARAPHRASIS.

1 **O** Lord mightie in battell, how amiable are thy tabernacles!

2 Wherefore, for the desire of the visiting of thy courtes ô Lord (which is vtterlie denied me,) I am wholie consumed, coueting most earnestlie both in bodie and mind, to come vnto thee ô God, the authour of life.

3 Oh alas! is my condition worse than that of the sparowes and swalowes? to whome it is permitted to finde some place, where they may make their nests: ô thine altars, Lord of hosts, my King and my God.

4 O blessed are they that are permitted to dwell with thee! and to set forth thy praises continually!

5 O blessed is that man, to whome thou giuest grace to vse those thy sacraments appointed to strengthen their faith! and who, as he commeth in bodie vnto thy sanctuarie, carrieth thy lawes grauen in his heart!

6 Wherefore, me thinkes I see the great multitudes of them that come vnto thee, to go thorough the drie mores and wild figtrees, affraid of no difficulties by the waie: who rather than they should leaue off the iourne that they haue vnder-taken, do partlie dig pits with great diligence, to receiue the running waters: partlie do make cesterne with great labour, to holde the raine-water.

7 Neither do they cease, but continue and increase in constancie, whilest that one band and multitude meeting now and then with another, they do come vnto thee, ô high God, into thy presence; euen vnto Sion.

8 O Lord of hosts, heare my praiers: giue care vnto me poore miser, ô God of Iacob.

9 O God our defender behold me, and regard the king whome thou hast annointed.

10 For, how far better is it to passe one daie in thy house, than a thousand in anie place elsewhere: therefore I wish rather my God, to be the porter in thy house, than to haue anie maner of condition amongst the prophane men polluted with sinne.

11 For in other places there are continual and horrible darkenes, but light is onelie with thee, which art the verie true Sunne it selfe ô Lord, and nothing is safe anie where else: but in thee ô God, the defender of thine, there is most certaine safetie: and the abundance of thy blessings, which is appointed to them that trulie and sincerelie worship thee, is infinite.

12 O blessed is he, Lord of hosts, which setteth al his confidence onlie in thee!

PSALME. LXXXV.

The Argument.

This Psalme, hauing the Korites for the authors thereof, manie do refer to the time which folowed their returne from the captiuitie of Babylon, when yet the building of the temple and the citie was lessted by the Gentiles that dwelt about them. But I leaue it to be considered, whether it ought rather to be applied to the beginning of the kingdome of Damiel, so that by the name of captiuitie, not the carieng awaie of them from their habitation, is to be understood: but the miserable seruitude of the people vnder the Palestines, which had overcome them after the death of Saule. Howsoeuer it is, we vnderstand by this Psalme, that the Church is so pressed and vexed (euen when God seemeth most iustlie to be angrie) that yet it is not oppressed. Furthermore, this Psalme doth teach vs, with what weapons chiefe the enimies, being conquerours, are repulsed, euen by repentance, and by prayers proceeding of faith, whereof we haue

haue beere a most excellent example. Finallie, there is added a verie cleare prophesie of the sending of Messiah, in whom as Paule saith, al the blessings are ratified, that we may learne, which are the proper and peculiar benefites of the Church, and of the spiritual kingdome of Christ, and to whom we must attribute the benefite of publike peace and tranquillitie, when God doth grant it vnto vs.

THE PARAPHRASIS.

- 1 **O** Lord, thou hast manie times shewed thy selfe merciful to the inhabitants of thy land: & thou hast restored the posteritie of Iacob, from most miserable bondage, vnto libertie.
- 2 Thou hast taken awaie the iniquitie of thy people, thou hast couered al their sinnes.
- 3 Thou hast put awaie al thy wrath, thou hast suppressed thy wrath, I saie, that it should not vtterlie flame soorth.
- 4 Continue now therefore, ô God our deliuerer, to change our miserable condition, and command thy wrath wholie to depart.
- 5 I praie thee, wilt thou be angrie for euer? and wilt thou continue thy wrath vnto al ages?
- 6 Wilt thou not rather restore vs to life againe? and giue vs occasion againe to praise thee with great gladnes?
- 7 Ah Lord! graunt that thy mercie may appeare vnto vs, and that we being deliuered, may haue experience of thy great benignitie.
- 8 But why should I vse manie words vnto God? surelie it is better diligentlie to heare what God our Lord answereth vnto me. For I nothing doubt, but he wil answere most gentlie, and promise al prosperitie to that his people, towards whome it hath alwaie pleased him to vse so great liberalitie, that they being admonished may be wise hereafter.

9 For although al things seeme desperate, deliuerance is not far off from them that worship him, and that time is neere, when our land, now lieng in miserie, shal recouer her former beautie.

10 For the mercie of God shal shine vnto vs, to whom also his truth shal ioine in societie. Furthermore, iustice and peace, another noble match, meeting together with mutual imbraceings, shal receiue one another.

11 Then the minds of men being changed againe from infidelitie vnto faithfulness, truth comming downe from heauen shal appeare in earth, which the spirit of righteousnes shal make fruitful from aboue.

12 So wil it come to passe, that the Lord wil powre out al kind of good things vpon vs: and the earth shal bring forth her fruits abundantlie.

13 Finallie, al things shal be done in most due manner and order, and euerie man shal frame his manners after the rule appointed of God.

PSALME. LXXXVI.

The Argument.

This Psalme of Dauid doth also containe a verie notable example of most seruent praiers, with most pectious sentences adioined, partlie of the wil of God declared vnto vs, and oftentimes experienced towards vs, partlie drawne from his infinite power, whereby wee may be comforted, euen in the greatest miseries and most desperate. Now, the prayer of Dauid is of two sorts: one, that he may be preserued in this life against his most cruel and most mightie enemies, vnto this end, that the name of God may be spread to the uttermost coasts of the earth, namelic, by the comming of Messiah, which should be borne of him, the which promise should come to naught, unlesse God did bridle the rage and madnes of the enemies: another cause & the chiefe, is euen as the foundation of the former, that God should not suffer

suffer him (being broken with the greatnes of the dangers) to fall away, as it happeneth sometimes euen to them that are most strong, vntlesse that God, by the power of his spirit, doe strengthen our waivering faith.

THE PARAPHRASIS.

- 1 **G** iue care vnto me, ô Lord, and heare mee, that am oppressed and poore.
- 2 Preserue the life of him that is promoted by thy benefite: preserue, ô my God, I saie, thy seruant that flieth vnto thee.
- 3 Haue mercie vpon me, ô Lord, crieng dailie vnto thee.
- 4 Refresh the soule of thy seruant, for vnto thee alone, ô Lord, my soule doth lift it selfe.
- 5 For thou, ô Lord, art verelie good and merciful, and vset great clemencie and kindnes towards them that cal vpon thee.
- 6 Giue care vnto my praiers, ô Lord, and receiue the words of him that praith vnto thee.
- 7 Neither doe I crie without cause vnto thee, but being in most extreame miserie: therefore thou wilt heare me.
- 8 For verelie, amongst al those seined gods, vnto whome the mad men doe attribute so much, who is to be compared vnto thee, ô Lord? and who is able to doe like vnto thee?
- 9 Wherefore, al nations in the end shal cast awaie their false gods, and shal knowledge thee their creator: and reuerencing thee, shal giue thee al praise.
- 10 For thou verelie art great, thou onelie art God the author and worker of manuellous works.
- 11 Teach me, ô Lord, the waie that thou hast appointed, that I may shew my selfe faithfull and trulie obedient vnto thee, and cleauing wholie vnto thee, may set my mind to serue thee.
- 12 O Lord my God, I wil praise thee with my whole heart, and magnific thy name for euer,

13 Seeing

13 Seeing I haue the experience of thine infinite goodnes in my selfe, and am deliuered from the lowest pit of the graue by thee.

14 Thou seest doubtles how cruel and proud men do arise vp against me: and how such as regard nothing lesse than thee, doe labour with al power to take my life from me.

15 But thou, ô Lord God, vpon whome onlie I do depend wholie, art verelie merciful and pitiful, and art not hastie vnto anger: most merciful, I saie, and most ful of truth.

16 Take care of me therefore, for thine infinite mercie, and helpe thy bond-servant.

17 Grant finallie, that I may manifestlie knowe that thou louest me, that mine enemies may be ashamed of themselues, when they see that thou dost helpe and comfort me.

PSALME. LXXXVII.

The Argument.

Manie do applie this Psalme to the time of the second temple, but I had rather to attribute it to that time of the kingdome of Dauid, when he set vp a tabernacle for the Arke of the Lord, in that part of the citie that bare his name, euen the mount Sion, whilest that the temple was builded. Howseuer it is, (besides the prophesie of spreading the Church of God throughout the whole world) this Psalme doth teach vs with a maruellous and diuine breuities, vnder the figure of that earthlie, either temple or tabernacle, either first or second, that the worke of the building of the spiritual temple of God, which is made of liuely stones, euen the Church, is altogether diuine: and that the foundation thereof, is onlie the good pleasure of God: and that the Church is not bound to one place alone, and that nothing is more stable and durable than the Church: finallie, that the true and euermlasting ioye doth onlie there remaine, as hauing the promises both of this life, and of the life to come.

THE PARAPHRASIS.

- T** He Lord minding to build vnto himselfe a firme and stable habitation, hath chosen these hils, & consecrated them to himselfe.
- 2 And he hath preferred the gates of Sion aboue al the habitations of Iacob, because it so pleased him.
- 3 Wherefore excellent things are decreed of thee, O citie of God.
- 4 For behold, saith the Lord, I wil account both Aegypt and Babylon amongst my people, so that they shal be no more enemies vnto thee, and the verie Philistins, the Tyrians and Arabians shal be numbred amongst thy citizens.
- 5 Finallie, men of al nations shal not be as aliens and strangers, but they shal be the native citizens of Sion, the which God wil establish from aboute.
- 6 For God accounting the people, wil write them al in his booke.
- 7 There shal al sound with singers and shawmes, there (saith the Lord) al the fountaines of my benefits shal flowe forth.

PSALME. LXXXVIII.

The Argument.

The Hebrue title doth testifie, that the writer of this Psalm was Heman, by his countrie surnamed Esraie, a kinsman and fellowe of Asaph, of whome most honorable mention is made, 1.Chron.6.33. and 15.4. where it is said, that he was a Prophet to the king, and a singer, and of singular wisdom, 2.Kings.4.31. So that I thinke they are deceived, who refer this Psalm to the time of Ioaquim the last king of Iude saue one, who was captiue in Babylon. And it concerneth such a lamentation, as there is none more lamentable and pitifull in the whole Psalmes: the which the whole Church, and the

the families, and also euerie private man may vse, both in publike and priuate miseries. Therefore was this Psalm afore-time named amongst the penitentials, as they called them, and was sung at the publike confession of the excommunicate persons, the which Psalmes afterward we haue seene to be applied foolishlie, and without reason, to a daily and priuate babbling, without respect either of time or person.

THE PARAPHRASIS.

1 **O** Lord GOD, of whome I doe wait for my deliuerance, I cal for thy helpe daie and night.

2 Let my praier, I beseech thee, come vnto thee, and giue eare vnto my crie.

3 My soule is ful of miserie, neither is my life far from the graue.

4 For I am more like to a dead, than to a liuing man, by the iudgement of al that doe behold me.

5 And as though I had no part with the liuing, I am now counted amongst the dead, and amongst them that lie in graue, of whose life there is none account, as those whome thy hand hath cut off at once.

6 And I am cast by thee, as into the lowest, darke, and deepe pit.

7 Thy wrath lieth vpon me, and thou hast overwhelmed me with al thy flouds.

8 Thou hast put al my familiars from mee, vnto whome I am so loathsome, not without thy knowledge, so that I keepe my selfe within my house, as it were in a prison, and dare not go one foot forth.

9 Mine eies are consumed through sorowe: yet cal I vpon thee dailie, O Lord, spreading forth my hands.

10 And wil there be time to exercise thy great power when men are dead? wilt thou restore them to life againe, that they may giue thee praise?

11 Shal

11 Shal they that lie in graue set forth thy mercie there ? and shal they that are dead, set forth thy truth againe here ?

12 Shal those that lie buried in the darknes of death, knowe thy woonderful workes ? and they, whose memorie death hath blotted out from the liuing, acknowledge thy righteousnes ?

13 Wherefore, I cease not to cal vpon thee, O Lord, and I doe preuent the morning light, in powring forth my praiers.

14 Why dost thou refuse mine oppressed soule, O Lord ? why dost thou turne awaie thy face from mee ?

15 Ah ! I am miserable and readie to die, how oft haue I bene stricken with terrours sent by thee euen from my very youth : how oft haue I stood amazed :

16 Thy most bitter wrath hath ouerwhelmed me, thy terrours haue shut me in on euerie side.

17 A flood of waters, as it were, overflowing al, and compassing me round about, doe close me in.

18 Thou hast remoued al my friends and companions farre from me, that I see nothing anie-where, but meere darknes.

PSALME. LXXXIX.

The Argument.

Ethan the Efrathite, as also Heman, were named by their countrie as Iudge, vnto the which Ethan, this excellent Psalme is intitled. It is the same, whose genealogie is deriued from Merari, 1. Chron. 6, 44. a man of singular wisdom, 1. King. 4. 31. And I do agree with them that thinke that he did liue after Salomon, and that he lamenteth in this Psalme, both the falling awaie of the ten tribes from the house of Dauid, and also that horrible inuasion and spoile of the Land of Iuda, and of the house of God, and of the kings house, which was made by Zesak king of Aegypt, as it is declared, 2. Chron. 12. It containeth a most greivous and pitifull lamentation,

in the which yet he is not discouraged, but in the verie beginning, ouercomming by faith, he doth couragiously lift up himselfe ouer infidelitie: and though he seeme sometimes to languish and faint in the battel, at the length yet like a conqueror he triumpheth: he commeth forth then as a valiant champion, armed with faith and hope, both twaine being grounded of most certaine and sure foundations, euen of the vnmoueable stabilitie of the decrees of God, first considered generallie, that is, in the adoption of the seede of Abraham, then particularlie, in the promise confirmed with Dauid. And he bringeth forth two most certaine testimonies thereof, euen the innumerable benefits, (verse 1.) and the verie frame of heauen, (verse 2.) in the which, he saith, that God hath ingrauen the truth of his promise, not so much for the stable substance of the heauens, and also most certaine course, but much more, as I suppose, because the Lord making a couenant with Abraham, would haue the heauens, which he commanded him to behold, to be as a sacrament of his couenant. But in the other part, that is, in the league made with Dauid of the eternitie of his kingdome, he chieflie labourerh, (verse 4. and 5.) and that worthilie, because that the whole foundation of the faith of the saints resteth vpon this sonne of Dauid. For if he be an eternal King, the Church also, which is the kingdome of heauen, must of necessitie be eternal and euerlasting, and therefore without al danger to perish. The second foundation of this faith and hope, is the infinite power of God, whereof he bringeth also a double testimonie, one that sheweth forth in the gouernement of things both aboue and beneath: the other declaring it selfe in the manifold deliuerances of the Church, (from the 6. verse. to the 13.) the third foundation of these twaine, is the nature of God himselfe, who must needs be both merciful towards his, by the couenant of his gracious and free promise, and a just aduenger of their enemies: the which place he doth amplifie with an excellent poetical inuention, borrowed of the thrones of kings, (verse 14. and 15.) these things being set downe, as though the battel were finished, he singeth the

triumph, verse 16. and in the three next following. But here contrariwise, the enimie rebelleth, who seemed to haue bene ouercome: and verelie (which is strange) he vseth the same weapons wherewith chieflie he was ouercome. For he granted the couenant made with Dauid: yea, euen so, that he bringeth forth the verie tables of the couenant, and requireth euerie word of them to be pondered, that he may gather thereby, by present experience, that that couenant is frustrate, euen because it was violated and broken by the posteritie of Dauid, and therefore that their hope is vaine, which rested vpon the stabilitie thereof. And this is the greatest battell of faith: namelie, whereas the promises are granted generallie, and the contrarie is brought of the particular application: the assault of the enimie is continued, verse 20. &c. vnto the 46. verse. Finallie, there followeth a most feruent prayer, in the which, he rising vp, who seemed to be ouerthrowne, resting still notwithstanding vpon those three things, whereof we haue spoken: he concludeth, that it were a great absurditie, and that it is siore from the wil of God reuealed, that he should alwaie be angrie with him, verse 47. then doth he lament the miseries of mankind, which perisheth euen of his owne follie, verse 48, 49. and in the end he concludeth the Psalme with a most godlie triumph, bringing in againe, the league made with Dauid, and declaring on the one side, the greatnes of the present miserie: and on the other side, putting God in remembrance, that it standeth not so much of the preservation of the miserable, as of the maintenance of his owne glorie.

THE PARAPHRASIS.

I Although we be afflicted on euerie side with so great calamities, as we thinke can come to anie, yet God forbid that I should expostulate with him: naie rather, I wil celebrate with continual songs, how manie, and how great his benefits are towards vs: and I wil neuer cease to praise

praise his euerlasting constancie, in perfourming his promises.

2 For although that thing be interrupted sometimes, which he hath begun: yet must we determine that that must alwaies remaine vnmoueable, which he promising of his great mercie, hath said shal continue, taking the heauens themselues to witnesse.

3 But the effect of this couenant doth depend altogether of that, which I wil not let to declare by the voice of God himselfe. Thus then he saith, Behold, I doe sweare, that I wil perfourme this my couenant begun with your fathers, vnto that same chosen man, euen vnto Dauid this my seruant :

4 That is to saie, that a child shal spring out of him, whome I wil endue with eternitie, and that his kingdome shal be perpetual.

5 And euen that stable frame of the heauens that endureth so manie ages doth declare, that God wil bring to passe and worke that thing, which passeth the condition of mankind, and the state of al kingdomes, but especiallie that companie of holie spirits, which celebrate the truth of God.

6 For who in those regions that are aboue vs may be compared with the Lord the maker: and which of those most mightie spirits shal we saie to be like the Lord?

7 For there is none of al these that stand about him, which doe not feare at the sight of God, and doth not confesse, that he is to be reuerenced aboue al.

8 Oh Lord God, the emperour of those heauenlie armies! who can saie, that he is equal to thee in power: and thy truth is no lesse stable than thy power is mightie.

9 And that thou wilt doe what thou art able for
k.2. thine,

thine, thou hast testified now of old, when thou hast bridled the raging sea by thy power, and hast stilled the most deepe surges thereof, that there might be a passage to thy people.

10 And by the same thy mightie arme thou hast cast downe Aegypt, euen thine enimies wounded to death.

11 And how can it be, but thou art able to doe it: vnto whome the heauen and the earth, as to their onlie Creator, are subiect:

12 And which hast defended, with a certaine special power, the land which thou hast chosen and giuen vnto thine. For thou certainlie hast appointed the north and south borders thereof, and hast set Tabor at the west, and Hermon at the east.

13 Wherefore, seeing thou hast a power neither weake nor idle, surelie thou wilt declare thy strength, and wilt lift vp thy right hand.

14 Finallie, thou wilt declare thy selfe in deede to be the King, whose throne that most moderate equitie, whereby thou gouernest thine assemblie, and that seueritie of iudgement, whereby thou punishest thine enimies, and the enimies of thy people, doe hold vp as it were two pillers, vnto whome also sitting vpon this throne, mercie and truth are seene to stand before him.

15 O blessed is the people, who being stirred vp with the sound of thy trumpets, ô Lord, doth go forth, the light of thy countenance shewing them the waie!

16 And praising thee dailie, and trusting of thy iustice doth reioice!

17 For thou art both the honour, and also the strength both of them and vs: and we lift vp our head, trusting vpon thy most merciful goodnes.

18 For our defender, our king, I saie, vpon whom we set our eies (who is ordeined ouer vs by thee, ô Lord, which hast consecrated and separated thine

Israël

Israël forth of al people vnto thee) is stablished by thy power.

19 For thou, at what time it pleased thee to bestowe this so great benefite vpon vs, didst appeare vnto men, whome thou louedst most dearelie, and didst speake vnto them in these words: I haue raised vp this most valiant man, chosen out of the whole people, by whose power my people may be defended.

20 David, I saie, hath it pleased me to take onlie out of al the rest, whose endeuour I would vse in that busines, and therefore haue I consecrated him with my holie oile to be the king.

21 Therefore, my hand shal establisn him: with mine arme, I saie, wil I strengthen him.

22 No enimie shal ouercome him by subtiltie, neither shal anie wicked man oppresse him by force.

23 For I wil destroie al that would oppresse him before his face, and I wil slaie al his enemies.

24 My mercie shal neuer faile him, my truth shal neuer forsake him, and he trusting to my fauour, shal lift vp his head most high.

25 I wil cause him to haue one hand vpon the sea, and another vpon the flouds,

26 And he shal name me his father, his God, and his safe tower:

27 And I wil place him againe as my first begotten sonne in the whole familie of the kings of the whole world, euen in a throne most high aboue others.

28 I wil defend him with euerlasting mercie, and my couenant made with him shal be stable for euer.

29 I wil cause that his generation shal be eternal, and his throne as stable and euerlasting as heauen it selfe.

30 For though his posteritie shal faile from my lawe, neither order themselues by the rules of the

lawe prescribed vnto them,

31 But violate the ordinances that I haue appointed, and keepe not my commandements :

32 I wil then take the rod, and correct their faults, and punish their wickednes.

33 But I wil not suffer them to be without al sense of my mercie, neither wil I therefore breake my promise :

34 Nor wil violate my couenant, or wil change anie thing of those things that I haue spoken.

35 For I the holie one haue once sworne by mine owne selfe, If I lie at anie time vnto Dauid.

36 His generation shal stand for euer, and his throne shal be as the sunne before me,

37 And it shal continue euen as the moone in al ages, they both being faithful witnesses of this my promise in the heauens.

38 Thou hast euen promised these things of old, O Lord : how shal I now saie then, that it is come to passe, that thou being angrie, hast refused and cast awaie this thy king :

39 Wherefore, I praie thee, hast thou abrogated thy league made with thy seruant : wherefore hast thou laid open to the reproch of al men his crowne cast vpon the ground :

40 Al his forts being ouerthrowne, and al his fortresses destroyed,

41 Thou hast laid him open to be spoiled by al that passe by at their pleasure, and to be derided of al his neighbours about him.

42 Thou hast ministred power and cause of ioie to al his aduersaries.

43 Thou hast made blunt the edge of his sword, thou hast taken awaie al courage from him, that he is not able to stand against the force of his enimie.

44 And thou hast blotted out al his honour, and hast cast downe his throne euen vnto the ground.

45 In the verie flower of his youth thou hast cut off his strength, & hast couered him with al shame.

46 Oh Lord! wilt thou withdraw thy selfe from vs for euer? thal thine anger thus like a most raging flame breake forth against vs?

47 Remember how short the space of mans life is, although it should be the whole time continued. And shal we thinke that thou hast made men for no purpose, but to take them awaie suddenlie?

48 What neede anie violence I praie you, to destroe vs? seeing there is no man who doth not perish of his owne selfe, and no man is able to exempt himselfe from the graue.

49 Where are now those thine old benefits, ô Lord, which thou hast sworne vnto Dauid, that they should remaine for euer?

50 But to what purpose do I make these complaints? Thou knowest most certainelie the purpose of thy counsels: and be it far from me that I should doubt of thy fidelitie. Onlie I beseech thee ô Lord, consider with thy selfe, how thy seruants are rebuked, especiallie how manie reproches, so manie people do vomit into my bosome:

51 Euen what these thine enemies, rather than ours, haue reprochfullie laide vnto thy charge, ô Lord: and with what ieasting taunts they aunswere those things which are rehearsed by vs, of the king and kingdome that thou hast established.

52 Howbeit, ô Lord, howsoeuer these men dote, and which waie soeuer thou ledest vs to and fro, al laud and euerlasting glorie apperteineth vnto thee. And so vndoubtedlie without al faile wil it come to passe.

PSALME. XC.

The Argument.

Moses doth here preach of the miseries of mankind, & speciallie of death, wherof the Philosophers do teach manie things,

things, but falselie and foolishlie. For they understood nothing of the creation of man, nor of his fall, much lesse of the true comforts against al the miseries of this life. Hereof did these wicked voices arise, that It was the best, either not to be borne at al, or to die straightwaie: that Nature is a stepdame, and such like. Heereof came innumerable blasphemous complaints poured forth in the mourning for the dead. And they which sought a remedie against these things, either of the immortalitie of the soules, as did the scholers of Plato (to passe ouer the dotting follie of them, who thought that the soules went forth of one bodie into an other) besides that they did confirme it with verie slender Arguments, first of al, they beleued, that the other part of man was extinguished by death: which caused the Atheniens to deride Paule, Actes 17, 32. and at the iudgement seate of Festus, Actes 26, 24. Againe, setting the cause of blessed immortalitie in the vertues themselves, the chiefe whereof they scarcely knew by name, and in those that they did knowe after a sort, yet beeing ignorant both of the true causes and effects, it cannot bee spoken how far they erred from the marke. But Moses straightwaies, in the beginning of this sermon, euen in the first verse, arming men against al these evils, teacheth, that though men be mortal, notwithstanding there hath bin alwaies in this life one certaine companie, whome the Lord hath defended in al their miseries: whereof it followeth, that there is plainelie in the Church a certaine and sure remedie against al calamities, seeing it hath bin preferred from the beginning of the world. Yet doth he confesse (verse 2, 3, 4.) that this same companie is in the same condition as other men are, that is to saie, they are subiect to verie manie miseries: yea, and to the dissolution of the bodie by death: and that not by chance, as the wicked Epicures imagined, neither by that principle of the natural Philosophers, that All things which are made, of necessitie must be dissolved (the which yet not alwaies to be true, nor to be vrefied vniuersallie in it selfe, we may plainelie see, both by the condition of man before his fall,

and

and by the doctrine of the resurrection of the bodies to remaine afterward for euer, contrarie to the Pelagians) but by the decree of God, the cause whereof afterward he wil declare to rest in the men themselves. And he is so far from the diminishing of this most miserable condition (as they use to do, who rather obstinatelie defend darke sentences, than procure them with sound arguments) that contrariwise, he doth paint it forth maruelouslie with most excellent similitudes. Howbeit, he declareth that the cause of al these miseries is the sinne of man, which the most iust God cannot but correct, hate, and also punish: al the which are contained from the 5. verse, to the 11. Afterward, in the 11. verse, Moses doth greenously accuse the slouthfulness of men, who thinke of nothing lesse, than of the wrath of God: although they be most severelie accused both by their owne conscience, and by the word of God. For Moses doth not preach to the prophane people, but unto the verie Church of God: and there hath bin alwaies most frequent examples of this dilligent slouthfulness in the verie congregations of the godlie: wherefore, it is no marvell though the Church it selfe must be also corrected with scourges. Howbeit, there is added a most certaine consolation, verse 12. that though al these things do proceede of our sinnes, that God yet doth not meane to destroye his, when he punisheth them, but rather correcteth them so, that our scourgings are schoolings: the which thing yet, when it so cometh to passe, may not be attributed unto our selves, but rather to the goodnes of God, that we may know that that same sorowe, which is according unto God, as the Apostle speaketh, is the excellent gift of God: much lesse that true repentance should in any part at all proceede of our selves. Finallie, after that al these things are most brieflie and diuinely declared, he setteth forth an example of prayers, whereunto it is meete that the Church, and euerie member thereof, be so comforted that in the most outrageous tempests, without feare of shipwracke, God being their gouernour, they may safely saile, until they come into the vnieuersall Church.

THE PARAPHRASIS.

1 **T**Hou, o Lord, hast bin a safe haven, and habitation vnto vs, and to our elders succeeding one another in order.

2 And thou trulie, before the mountaines were made, and before thou framedst the world, yea euen from al eternitie, art God without beginning and end.

3 And men (being now most miserable creatures) as at the first they were created by thee of an handful of dust, so as soone as this voice proceeding from thee is heard, whereby thou biddest them returne thither againe, they are forthwith resolued into a smal quantitie of dust againe.

4 But though a man liue euen a thousande yeares, how little is this space, being compared with thine eternitie: verelie this is so much with thee as yesterdaie that is past, or as a watch in the night.

5 Therefore, whether mans life be somewhat longer or short (for thou nothing regardest it) thou takest them awaie as a cloud that powreth downe raine, that their life seemeth to be like a dreame that suddenlie vanisheth awaie.

6 They growe vp like the hearbe, which continueth not in the same state: for in the morning it flourisheth, & by and by is changed: for it is cut downe in the euening, and withereth.

7 Doubtles, euen thus thy wrath doth consume vs, and wee are astonnied at thy displeasure.

8 Neither is this without cause: for the cause of al this doth wholie cleaue in our selues, euen our sinnes, the which seeing thou art a most iust iudge, they must needes be seene and marked by thee: and although we labour neuer so much to hide them, yet doest thou with thy most sharp sight behold

behold them.

9 This is the cause that thou being angrie with vs most iustlie, we leade a miserable life: and al the time of our life doth vanish awaie, euen as a sound spread in the aire.

10 For if euen the longest space of mans life be rightlie counted, he shal finde it about threescore and ten yeares, or at the most fourescore in them that are more strong: the better part whereof, and the chiefe, the mans state I meane, is consumed with labour and sorowe: so commeth it to passe that we suddenlie taken, flie awaie.

11 The which things seeing they are so, yet how few do consider the power of thy wrath: and do so thinke how he may auoide it, that he may reuerence thee as is meete.

12 Graunt therefore, o God, that we accounting oftentimes the daies of our life, may knowe how short it is, and that our mind drawne awaie by this cogitation from most vaine & troublesome cares, and also called awaie from al those things, whereby we wander out of the path of the right waie, may aspire to true wisedome.

13 Returne then o Lord, and fauour vs: for what measure else can there be of thy wrath: and put thou on a more merciful minde toward thy seruants.

14 Commaund after so long darkenes of troubles, that thy goodnes may shine vnto vs like a most pleasant light: that we being satisfied with the most comfortable sight thereof, may enioie the true and euerlasting consolation.

15 And like as thou hast corrected vs with so manie kind of miseries, so manie daies and yeares: so againe comfort vs with thy bountious goodnesse.

16 Graunt that it may plainelie appeare, which seemeth to haue bin hid hitherto, or at the least:

not.

not so plainelie knowne: to wit, that we are chosen from other nations by thee, and taken into thy familie, chieflie to be cared for of thee: and let this thy glorie shine soorth to our posteritie.

17 And let that thine honour beautifie and adorne vs, O Lord our God, and gouerne thou our counsels from heauen, and al our enterprises: gouerne thou, I saie, our counsels, and al our enterprises.

PSALME. XCI.

The Argument.

I do consent with that godlie and most learned man Henric Mollerus, who supposeth that that horrible pestilence, whereof mention is made, 2. Sam. 24. ministered the occasion of this Psalme: for both the words and sentences do agree vnto this historie, and both the people, and the king chieflie himselfe, stood in neede of great consolation, for he brought this plague vpon him and his people wilfullie. And whosoever shal weigh the worthnes of the words and sentences of this Psalme, I hope they wil graunt vnto me, that nothing can be spoken either more substantiallie, or more eloquentlie: and that there shineth soorth in it a singular example of diuine eloquence. And whereas God hath scourged manie countries about vs, within these few yeares, with the pestilence, and seemeth stil to threaten the same plague, I would desire that our Diuines should not take in hand that disputation, which ought to be sent vnto the schooles of Physicians, whether that the pestilence be contagious or no: but rather to beate into the minds of men, the doctrine which is so necessarie and so godlie set soorth in this Psalme: in the which, not onelie the general prouidence of God, but also the most particular, which gouerneth al the second causes most iustlie and most orderlie, who watcheth also for the safetie of vs, is set forth to be seene so liuelie, and is ratified with so manie and so plaine sentences, euen the person of God being

being brought in to speake to them, that nothing seemeth more to be desired in this point. And trulie, I wil not thinke much to declare vnto the glorie of God, what I haue proued certamlie by experience. This is the one and thutie yeare, since by the goodnes of God, I haue willinglie forsaken my countrie, and al that I had, that I might freelie serue Christ: and it came to passe, at my first entrie into the publike assemblie of the Christians, that the compaignie did sing this Psalme, by the singing whereof, as though I had heard God himselfe calling me particularlie, I felt my selfe so comforted, that I haue kept it since that time most dearelie grauen in my heart: and I may truelie witnes this before God, that I haue receiued maruelous comforts by it, both in sicknes and in sorowe, not onelie by meditating it when I was also smitten with the pestilence, and the same plague had infected my familie, euen foure times, but also in other most gracious temptations.

THE PARAPHRASIS.

1 **G**O to ye mortal men, and imagine so manie shifts as ye lust: there is one onlie safe and quiet refuge, euen the shadowe of the almightie God, vnto al them that runne vnto the hid couert of him that is most high.

2 Wherefore for my part, the Lord onlie shal be my refuge and fortresse: he is my God, in whome I haue settled al my hope.

3 And whosoeuer thou be that shalt folowe my example, be thou assured that God wil deliuer thee from the net of the fowler, euen from the perilous pestilence, how infectiue and dangerous so euer.

4 For he wil defend thee, couering thee with his feathers, & receiuing thee vnder his wings: neither is there anie buckler so strong, or shield so sure, as the promises of God, who neither wil nor can breake the promise that he hath once made vnto the beleeuers: which were, to be a liar.

5 Where-

5 Wherefore, neither the terrors of the night, nor the darts fleeing in the daie time shal strike thee:

6 Euen the pestilence spreading in the darknes, and the deadlie plague that maketh such slaughter in the daie.

7 And though a thousand fall on the one side, and ten thousand on the other: yet the euil shal not come vnto thee.

8 Nay, God wil haue thee to remaine aliuie, that thou maist behold the punishment wherewith he auengeth the sinnes of the wicked.

9 Euen because thou hast set al thy strength in the Lord by mine example, and hast fled vnto that tower of God, which is set in the most high and sure place.

10 For so wil it come to passe, that no euil shal touch thee, and thou shalt be preserued safe and sure, without the shot of darts in this tabernacle.

11 For the blessed spirits haue receiued a commandement from the Lord to defend thee and preserue thee, so that thou keepe the waie appointed to thee.

12 Wherefore, rather than thou shalt be hurt against anie stone, they themselues shal take thee vp in their hands and beare thee:

13 So that, if there bee anie neede, thou shalt walke harmeles, euen vpon the lions & the aspes, and thou shalt tread vpon the yong lions and dragons without danger.

14 For God himselfe shal say, Seeing that he doth loue me so seruentie, I wil deliuer him: and because he acknowledgeth me, I wil exalt him.

15 He calleth vpon mee, therefore wil I heare him: and as though I were a companion and partaker of his miseries, I wil deliuer him, and bring him also to honour.

16 I wil likewise prolong his life to the full, much lesse shal he die with others: and in the end I wil

will make him partaker of my true and euerlasting felicitie.

PSALME. XCII.

The Argument.

Whereas the institution of the sabboth had diuers ends, to wit, one political, euen that some rest might be granted to seruants, and to the cattel: an other ceremonial, which is abrogate, together with other ceremonies: finally, the third, which was the chiefe, and shal neuer cease before the end of the world (although the seuenth daie be changed into the first) to wit, that other cares being laide aside, solenne assenblyes may be gathered to heare the word of God, to vse the sacraments, and to giue thanks vnto God. The title doth declare, that this Psalm was written, to admonish the people of this matter, that both in the temple, and in the synagogues, and in the families, it being sung, a rule might be set forth to sanctifie that daie. It setteth out those diuine workes, whereby we may be stirred up to behold Gods infinite power, and also his mercie, which are considered first generallie, and secondlie, in the gouernment of the Church. And whereas the Saints are manie times vexed, and the wicked do flourish (which argument is treated in manie other places) it admonisheth, least the godlie should iarne themselves to followe the wicked, that we may not esteeme the loue or hatred of God by prosperitie or aduersitie: or that we should therefore denie the prouidence of God, as though any thing came by chance, or yet be discouraged, but rather to adore the wisdom of God, and his power also, who concerning the wicked, wil recompence the delat of the punishment with the greivousnes thereof, but wil defend his, that is, those that are grafted truely into the Church, euen vnto the end.

THE PARAPHRASIS.

HOW excellent a thing is it to praise the Lord
and to sing vnto his most high names?

2 And

2 And to rise in the morning earelie to praise thy goodnes o God, and to praise thy truth at the night, as we are admonished both by the morning and euening sacrifices ordeined by thee.

3 Vpon the instrument of ten strings, vpon the viol, and with song, and with the harpe.

4 For the workes that thou hast done, minister an argument of most great ioie vnto me, that I can not, but with reioicing, haue them in admiration.

5 For how wonderful are thy workes o Lord, and how secret and hid are the reasons of thy counsell:

6 Therefore, the foolish and mad men (who onlie seeme to themselues and to others to be wise) do not perceiue what this thing meaneth:

7 That the euil and most wicked men do growe vp and flourish, therefore they wickedlie condemne that which they do not vnderstand, as though either the state of men were gouerned by chance, or that God did fauour wickednes: euen because they do not vnderstand, that these wicked men are like hearbes so greene and flourishing, that streightwaies they die vp by the roots.

8 For although these inferiour things be subiect to marvellous changes, yet thou the most wise and most iust gouernour of al them, sitting on high, art not changed, but art the same, and doest remaine like thy selfe o Lord.

9 What alteration then of things or times soeuer do fall, yet must this end of necessitie folowe, that thine enimies, thine enimies I saie, o Lord, must perish, and that al, which are obstinatelie bent vpon wickednes (because those are thine enimies) howsoeuer they flourish for a time, in the end shal be scattered and vanish.

10 But thou contrariwise, wilt lift vp this mine head, as it were of an vnicorne, being annointed by thee

thee with fresh oile, and laden with new benefites continuallie.

11 Wherefore, there wil be a time, when we shal see and heare, that this is come vpon them which they deserue, who rising out of their ambushments, seeke to destroie vs by al meanes.

12 But the iust men do not onlie not faint vnder the burthen of miseries, but also they gather strength like the palme tree, and like those high cedars of Libanus, which cannot be consumed with rottennes or age, but daillie growe vp more great.

13 For they are planted in a most fat and wealthie place, euen in the house of the Lord himselfe, in the courts whereof let them flourish,

14 And that with such power, that they may be greene, bud forth, and be ful of sap, euen in their verie age.

15 And this is the onlie end of these benefites, and the marke that we may seele and professe the Lord to be our onlie towre, and the most righteous gouernour in the world, who departeth not one iot from that which is most iust.

PSALME. XCIII.

The Argument.

This Psalmes trulie is verie short, but it containeth al in one word that is necessarie to confirme our faith, when he saith that God reigneth, that is to saie, that he is a King, not in name alone, but in verie deede, the most mightie defender of his, and the auenger of their enmities. And seing that the father hath giuen al iudgment to his sonne, euen as he is man, Iohn. 5. 22. and the Church is therefore called the kingdome of heauen, it is euident, that this Psalmes hath respect vnto Messias, whose verie true godhead is proued heereby manifestlie, that the name of Jehonah is attributed vnto him.

THE PARAPHRASIS.

1 **H**owsoeuer the wicked freat and disturbe al things, as much as lieth in them: yet reig-
neth the Lord ful of maiestie and power,
which thing, the verie sight of the heauens do de-
clare. Neither doth he sit there idellelie, but if we di-
ligentlie consider with how great wisdome and
also power he doth gouerne al things, howsoeuer
they be disordered by the wickednes of men, he is
alwaies armed with those weapons, wherewith he
both defendeth his, and bridleth their enimies.
For how can he not do this thing? who vpholdeth
this huge masse of the verie earth, by his onlie po-
wer, so ballanced, that it can neither wauer to the
one part, nor to the other.

2 Therefore is his kingdome much more stable
and vnmoueable, as it hath alwaies bin, and shal
be.

3 How great is the rage of the flowing waters? how
terrible is the roaring of the stormes that do
rise vp, and beate one against another?

4 But al these, how lowd sounding and raging
tempestes soeuer, are nothing verelie, compared
with the infinite power of Ichouah, thundering
forth of his high throne, and repressing al this tu-
mult by his onelie becke: and how much more ea-
silie can he calme felie men, be they neuer so out-
ragious?

5 And the assemblie of the saints, which continu-
eth stable now from the beginning of the world,
declareth the matter to be thus. For it is necessa-
rie, that the promises made by God, should bee
sure, and altogether vchangeable. Therefore,
howsoeuer the world doe freat, and how great
stormes soeuer it do stir vp against thy house o
Lord, that holines ful of most excellent beautie,
wherewith thou doest adorne it, shal be euerlasting.

PSALME.

PSALME. XCIIII.

The Argument.

This most excellent Psalm is a displaieng of the tyrannie of Sathan, by whose furies the most mightie princes of the world being stirred up, doe violate al the lawes of God and man, especiallie when they rise up against the godlie, euen as though there were no God, or that he had no prouidence at al: of which horrible rage and wickednes, the chiefe kingdomes of Europa giue vs an example at this daie. But most effectual comforts are afterward annexed, drawne forth of the vchangable nature of God himselfe, and of his prouidence, and are described with great maiestie: & the godly are commanded to read and meditate diligentlie the holie scriptures, that they may knowe these things, whereby they shal vnderstand, euen by innumerable and most certaine testimonies, that al these tempests and stormes shal turne to the commoditie of the godlie, but to the destruction of the wicked: the which thing, euen the Prophet proueth by his own example, and the Church verelie neuer triumphed, but vnder the crosse.

THE PARAPHRASIS.

- 1 **S**hine vnto vs in so great and horrible confused darknes, ô Lord, the auenger of wickednes, and most iust iudge.
- 2 Go vp vnto thy iudgement seat, ô thou iudge of the world, and punish the proud as they deserue.
- 3 For how long, ô Lord, shal the wicked, how long shal the wicked reioice?
- 4 If thou behold their words, they powre out what they list tauntingly, and the most wicked men do threaten cruelie, and boast themselues proudlie:
- 5 But in their deedes, ô Lord, they oppresse thy chosen people, and waste the heritage consecrated vnto thee.
- 6 It is so farre awaie that they should helpe the widowes, straungers, and fatherlesse, as the verie lawes of nature do require, and thy lawes do command,

mand, that they euen kil them most cruellie.

7 Yea, and which is the greatest of al wickednes, these are their words, whereby they inflame themselves to al mischief: God seeth none of these things, the God of Iacob knoweth not these things.

8 O ye most foolish, and most mad of al men! when wil ye once waxe wise?

9 Is he deafe, which hath ioined the eares vnto mans head framed so cunninglie? is he blind, who hath made the eies with such a maruellous workmanship?

10 He that spared not whole nations, wil not he reprove you? doth he vnderstand nothing, which giueth the power of vnderstanding vnto men?

11 Yes verelie, he doth not onelie knowe what they saie and doe, but also the Lord fullie knoweth what men doe thinke, and is not ignorant how vaine and foolish their thoughts are.

12 What then shal we doe in so great a disorder of al things? surelie we must knowe this of thee. O blessed is the man therefore, o Lord, whome thou teacheest, by the doctrine that thou hast deliuered vnto vs!

13 That he hauing receiued of thee a quiet and peaceable mind in the midst of these tumults, waiteth whilest the wicked may be perceiued to haue digged a pit for themselves, wherein they are fallen.

14 For it cannot be possible by anie meanes, that the Lord should cast awaie his people: and that he should forsake them, whome he hath chosen to be his peculiar heritage.

15 Therefore it is of necessitie, that this so disordered a state of the world, which seemeth to be vterlie void of iustice, should be restored at the last into that ancient most right order, that they may followe God with great cheerefulness, whosoever delight in righteousness:

16 And that al men may euen now knowe, that the
Lord

Lord doth not faile his, and that the saints are established by his power alone. Who amongst al mortal men hath holpen me, being assaulted by these most wicked enimies ? who hath taken my part against the wicked ?

17 Verelie the Lord alone, who vnles he had bene present with me, verie death streightwaies would haue put me to silence.

18 But when I thought with my selfe, that I was now ouerthrowne, thy goodnes, o Lord, hath staied me, that I did not fal.

19 And when I was vtterlie amazed, and my mind distracted into diuers parts, thou hast comforted me with maruellous consolations.

20 For what hath the tyrannical domination agreeable with thee, adioining authoritie to most wicked lawes ?

21 Conspiring against the godlie, and abusing the colour of the lawe to condemne the innocent ?

22 But go to, let these men rage as they list for a space, and let them tread vnder foote al the lawes both of God and man : the Lord shal be vnto me a most safe fortresse, and I wil flie to the rocke of my God.

23 For he wil repaie vnto the wicked, that which their wickednes deserueth, and their owne malice shal destroie, shal destroie them, I saie, o Lord our God.

PSALME. XCV.

The Argument.

It may be that the Church of Israel, whilest their temple did stand, did begin their continual morning sacrifice with this Psalme : by whose example the latine Church, when they set in order in old tyme the holie Church seruice, did begin the morning prayers, and the memorie of those that departed godlie, which were afterward most filthylie polluted with idolatrie ; and this Psalme

was so vsed not vnworthilie: for it containeth a doctrine amongſt others moſt neceſſarie, namely, the knowledge of that laſt end, for the which men are created, and vnto the which, as vnto a marke, al the actions both of the bodie, and of the mind muſt be bent: and it hath a moſt ſweet exhortation adioined. Now this end is the glorie of God, both becauſe the infinite maieſtie of the moſt mightie Creator of al things, and moſt wiſe gouernour doth require it, and alſo for the infinite and ſingular benefites beſtowed by him vpon thoſe men, who being choſen out of the number of the reſidue, he hath conſecrated to himſelfe. But becauſe many of thoſe ſame, which wil be counted in the Church, either uſe negligentlie to regard theſe things, or elſe utterlie to deſpiſe them, there is added a rehearſal of a moſt famous ſtorie, wherein is ſet forth a notable example of the vnthankful mind of men, and of the moſt ſeuere iudgement of God. As for the meaning of the laſt verſe, & how theſe things pertaine to the time of the new teſtament, ſearch in the Epiſtle to the Heb. 4. Chap.

THE PARAPHRASIS.

- 1 **C**OME ye al, that we may celebrate the praises of the Lord together, and let vs ſing altogether a ſong of triumph vnto him that is the onelie rocke of our ſaluation.
- 2 Let vs make haſte to praiſe him openlie, and to ſing Pſalmes vnto him.
- 3 For God is a great Lord doubtles, and a King far aboue al emperours, how great ſoeuer.
- 4 For he hath in his power as the Lord of al, both the lowe ſecret parts of the earth, and the high tops of the mountaines.
- 5 And alſo he hath ſul authoritie over the whole ſea, as he that hath euen created it, like as he hath made the maſſe of the earth alſo by his power.
- 6 Come therefore, that we may ſal downe and worſhip him, and kneele downe before the Lord
our

our maker.

7 For he is not onlie our God, as he is of others, but after a peculiar maner, as he that hath chosen vs, whome he wil feede as his sheepe, and lead by the hand as his flocke.

8 Therefore, so oft as you shal heare his voice, and so long as he speaketh vnto you, take heede least you stubbornelie striue against his voice, as it did fal out of old in those places, which thereof had their name Meribah and Massah.

9 Of the which matter, heare the words of God himselfe rebuking you: There, saith he, your fathers although they had so oft beholden with their eies what I was able to do, yet ceased they not to tempt me, and to trie my power.

10 Wherefore, I being greeued after so manie sorts fortie yeeres long by this kind of men, haue in the end thus determined with my selfe: Seeing that this people is wilfulie mad, and wil not knowe me, although it hath bene admonished so oft, both with words and deedes,

11 I sweare in my wrath, if euer they shal set one foote to take possession of that rest, which I had promised vnto them.

PSALME. XCVI.

The Argument.

This Psalm, and other foure that followe, haue neither the name of the writer, nor the occasion of the writing set before them in Hebrue: but they seeme altogether to be written by David, which thing is noted in the Greeke, and that at the same time, when he brought in the Arke of the Lord into his citie, as it is written, 1.Chron. 15. whereof we did speake vpon the Psalm 47. either verelie when he declared the building of the temple of the Lord, a little before the death of Salomon, which historie is written, 1.Chron. 29. and it doth containe the doctrine of the true use of the temple, & of all the holie rites, where-

wherevith both *Messiah* himselfe, and al his office was shadowed. Therefore notable and plaine prophetes are adioined of his comming, and of that spreading of his spiritual kingdome throughout the whole world: so that *Christ* did not unworthilie admonish the senselesse *Jewes*, with these words, Search the scriptures, for they beare witnes of me.

THE PARAPHRASIS.

- 1 **S**ing vnto the Lord a new song, sing vnto the Lord, al ye inhabitants of the earth :
- 2 Sing, I saie, vnto the Lord, giue him thanks, shew foorth without ceasing the saluation that he hath wrought.
- 3 Rehearse vnto the Gentiles, and to al people, his excellent and maruellous works.
- 4 For the Lord alone is great, and no praise is sufficient for him, and he is to be feared worthilie : but not those false and feigned gods.
- 5 For they verelie are vaine, though the people do worship them so deuoutlie : but the Lord hath created the verie heauens.
- 6 Maiestie and honour doe go before him, shining foorth in his works: and it is declared in his sanctuarie, both how great his power and glorie is.
- 7 Giue therefore vnto the Lord, al ye people assembled together, giue, I saie, vnto the Lord, the praise of power and glorie.
- 8 Giue honour vnto the Lord due vnto his name, and take an oblation, and enter into the courts consecrated vnto him.
- 9 Worship the Lord sitting in that his renowned sanctuarie, al ye inhabitants of the earth reuerence his Maiestie.
- 10 Proclame on euerie side, o ye criers : Now is the Lord come to reigne ouer the whole earth, now verelie the world shal be established, now shal the people be gouerned with a iust and righteous gouerne-

gouvernement.

11 Let the heauens be glad, and the earth reioice, and the roaring sea, how wide soeuer it lieth, testifie her ioie.

12 Let the fields leape for ioie, and whatsoeuer is in the fields: finallie, let al the trees of the wood now reioice,

13 Before the Lord: for lo, he commeth, he commeth to gouerne the earth, to gouerne the world, I saie, and al the people with the scepter of his iustice and truth.

PSALME. XCVII.

The Argument.

It fulleneth out in the Psalmes, as in a doubtful feast, that thou canst not easilie iudge which to prefer before another. This Psalm verely is most worthe for al the godlie to meditate most diligentlie, as a most diuine & briefe summe of al the mysterie of the Gospel, and these are the chiefe places thereof. First, the diuinitie of Christ, by the repeating of the name Iehouah sixe times, and by attributing al glorie and power vnto him, (verse 2, 5, 6, 9, 10.) finallie, by worshipping of the verie Angels, verse 7. it is most manifestlie confirmed, as the Apostle doth interpret it, Heb. 1, 6. Secondlie, his humanitie, as the same Apostle doth interpret it: which thing is also prooued hereby, that here it is treated of that kingdome as it were first then to be begun, (verse 1, 2, 6, 9.) whereby it is plaine, that it cannot be referred onelie to his godhead, but that it apperteineth necessarilie vnto the King that should be borne of the stocke of Dauid, which should so be God, that he should also be man, and so also man, that he should be verie God. Thirdlie, a plaine prophesie of the spreading of the spiritual kingdome throughout the whole world, (verse 1, 5, 6.) wherevnto Christ himselfe had regard, Ioh. 5, 22. Mat. 28, 18. Fourthly, the rebellion of verie manie, vnto whom the Gospel should be, & now is, the sauor of death vnto death (verse 2, 3, 4, 5)

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whereunto Christ had respect, Luke 12, 49. For I had rather interpret these things thus, than to applie them to the preaching of the lawe. Firstlie, that incredible power of the spirit of God, which should declare it selfe in the ministerie of the Apostles, (verse 1, 6, 7, 9.) the which thing Christ also foretold before, Iohn 12, 32. and 14, 12. Sixtly, the exaltation of the verie person of Christ, verse 9. whereunto the Apostle manifestlie alluded, Ephe. 4, 10, and Philip. 2, 9. Seuenthly, faith by bearing the word in the elect, and the unspeakable ioy of the conscience that shal followe thereof, verse 8. Eightly, the office of those that are iustified and sanctified, verse 10. Ninthly, the crosse is like a certaine apparitor attending vpon the promises of the Gospel, which yet shal haue a most ioyful end, verse 11, and 12. Whereunto the Apostle most manifestlie alluded, Philip. 4, 4.

THE PARAPHRASIS.

THe Lord being so long inclosed as it were within the smal and narrowe bounds of one people, now at the length he beginneth his kingdome ouer al the world: wherefore, let the earth reioice, and al ye most great countries, euen beyond the seas, be ye ioyful.

2 For he is come, although verie mild and meeke towards his, yet to be reuerenced of his owne, both for his diuine Maiestie, and also terrible to his enemies, how fierce soeuer they be, euen compassed about with the blacke darknes of the clouds, and sitting vpon a throne, staid as it were with two vnmoueable pillers: namelie, iustice, which he sheweth in keeping promise with his owne, and defending them by his couenant: and most seuerie iudgement, whereby he punisheth his aduersaries.

3 A flaming fire shal then go before him, and shal take hold on his enemies on euerie side.

4 The lightnings breaking forth from his iudgement seate shal fil the world with glittering light:
they

they shal see this in the end, euen against their wils, which are most blind, and they shal tremble thoroughout the compasse of the earth.

5 The hills at the sight of the Lord, at the sight, I saie, of the Lord of al the earth shal melt.

6 But vnto others that are willing to be taught, and readie to obeie, he wil shew himselfe so iust, and mindful of his mercie promised, that the verie heauens being astonished with so great & so glorious bountie, powred out by him vpon al people, as farre as the heauens are extended, shal set foorth this so great a benefite, as it were with a sounding voice.

7 Go to then, be ye ashamed of your most filthie seruitude, o ye slaues of the idols: but, o ye euen the verie Angels, worship him as your Lord and King.

8 But who wil heare these things? verelie the true Sion, who, with the residue of the cities of her dominion, as a mother with her daughters, being for this cause replenished with ioie, and comforted with thy iudgements, o Lord, wil reioice.

9 Go to then, o Lord, sitting vpon thy most high throne, rule thou the whole earth, and exalt thy selfe aboue al that is aloft anie-where.

10 And ye that loue the Lord, continue to hate that which is euil: and doubt nothing, but that he which hath freelie embraced you with so great fauour, wil defend you also most mightilie, and wil deliuer you from the wicked.

11 And though this light of the mercie of God doth not streightwaie shine vnto the godlie, let them remember, that like as the seedes which are sown in the earth do not soorthwith spring vp: naie, though they lie longer hid in the bowels of the earth, yet they come forth more plentifullic: euen so the light of righteousnes is sown for them that loue that light, whereby it shal wholie come to passe, that al they that leade an vpriight life, are replenished

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with

with incredible ioie.

12 Reioice ye therefore in the Lord, so great a King, ô al ye iust: and magnifie the holie remembrance of him continuallie.

PSALME. XCVIII.

The Argument.

This Psalme is the same almost with the ninetie and sixe, and it containeth the prophesie of the spreading of the kingdome of the Messiah, and repeateth it againe: of the which prophesie, Simeon, Zacharie, and Marie the mother of the Lord, in those their most famous hymnes, are most diuine interpreters, vsing almost the selfe-same words. But this Psalme doth teach three things of most great importance, euen in three verses. One, verse 1. that Christ our mediator, in this worke of our redemption, hath no coadiutor at al, nor partener: the which heauenlie doctrine doth confute that diuelish dotage of the merits of saints (as they call them) with what painted colours soeuer it be intruded: and it giueth to God alone his due glorie, as wel in the redemption, as in the creation of man. The second, verse 2. that al this redemption consisteth in the iustice of Christ himselfe, which verelie can not be made ours but by imputation. The third, verse 3. that al this benefit doth flowe forth from the onelie free promise and truth of God himselfe.

THE PARAPHRASIS.

1 **S**ing vnto the Lord a new song, for he hath now shewed forth al that his maruellous power, by ouercomming al his enemies by his owne right hand onelie, and by his owne arme alone.

2 And now in the end, he setteth forth to be seene before al nations, this benefit of so great a deliuerance, which was so long looked for of our fathers, and now at the length is performed, which did lie hid before, as in a corner, euen his owne iustice,

iustice, wherewith they being indued, shal not onlie escape the damnation, which their vnrighteousnes deserueth, but also shal obtaine the crowne of iustice promised.

3 And if anie demand what hath mooued him at the length to so great bountifulnes: let him knowe, that al this proceedeth from hence, that hee is mindful of the promise that he hath made: and by the same mercie that he was moued to promise it, by the same he is moued to perfourme it in deede, that he might shew himselfe most bountifull in verie deede vnto al men, to the vttermost borders of the earth.

4 Go to then al ye inhabitants of the earth, blowe vp the trumpets vnto God, sound out the instruments, sing a triumphant song vnto him, sing praises vnto him:

5 Sing vnto the Lord, both with the harps and with voices by order and course.

6 Go before the King Iehouah, with sounding trumpets and shalmes.

7 Let the sea, how wide soeuer, sound againe, and also the whole world, with the song of al the inhabitants of the earth.

8 Let the verie flouds sound round about with their noise, and the verie mountaines with triumphant songs,

9 Before the Lord that shal vndertake the gouernement of the world, and shal gouerne the people most iustlie and vprightlie.

PSALME. XCIX.

The Argument.

This Psalm was set forth, that the people, what storme soeuer should arise, turning vnto God, should learne to set forth the promise of the Messiah, against al terrours: of whome he so plaintie speaketh, as though he had bene now present at the same time, commanding al

men euen to behold him in the visible sacraments *see* before them, because they were no vaine signes of his most present fauour, being euen the same in signification that ours are, (seeing there is but one and the same Christ, whether he be to be shewed, or already exhibited) although their signes were differing from ours. Furthermore, he aduinceth the testimonies of three most godlie men, Moses, Aaron, and Samuel, whose office was to pray vnto God for the people, both that whilst that priesthood appointed of God should remaine in authoritie, the people should surely iudge, that the same God should be present with them, who was with them of old: as also they which desired to be heard, might followe the same waie of faith and godlines that they did, vnto the which doctrine of the publike and ecclesiastical prayers, that is to be applied, which Paule writeth, 1. Timoth. 2, 1.

THE PARAPHRASIE.

NOW, I beseech you, why should we feare the force or threatenings of anie man, seeing we haue the Lord himselfe to be our King: let the people fret as much as they lust: yea, let the earth wauer, the foundations being shaken, it is enough that he is with vs that inhabiteth the Cherubims.

2 Verelie the Lord hath declared abundantly the greatnes of his power in Sion, and al the people, nil they, wil they, shal be subiect to his power.

3 Let vs therefore neither feare, nor yet doubt: but rather trusting vpon the most assured protection of God, magnifie that his mightie and terrible name to the enemies: for it is holie, and therefore al honour is due vnto it.

4 For, is not this our King, as he is indued with most great power, so also the loue of iustice: wherefore we neede to seeke none other succour besides him: neither neede we to doubt, but that he
wil

will punish most sharplie al them, of whome we are vniustlie oppressed. For it is not possible, that he should suffer their wickednes vnaduenged, who is the authour of equitie it selfe, & hath set downe the verie rule of iustice, vnto the posteritie of Iacob.

5 Go to then, praise ye the Lord our God, and falling downe before his foote stoole, worship him, for he is holie.

6 For this cause did he consecrate Moses and Aaron of old, and set Samuel also amongst them, who did exercise the office of the mediator for the people: the which thing whilest they did, carefullie praieng vnto God, they were heard of the Lord. Why then should wee doubt, seeing that same priestthoode is of force, but that we folowing their example, should now also be heard?

7 And also, he did speake to those our fathers of old out of the cloudie pillar, vnto whome, because they should keepe his commandements, he prescribed the rites of his diuine worship:

8 And thou, o Lord our God, giuing eare vnto them, hast suffered thy selfe oftentimes to be pacified by their praiers, although thou diddest not leaue the sinnes of some of them unpunished that were wicked.

9 Wherefore take courage, and extol the Lord our God with praises, and worship at his holie hil: for the Lord our God is holie.

PSALME. C.

The Argument.

The Hebrew title doth declare, that this Psalm, most short in deede, but verie excellent, both for the pleasantnesse of words, and the grauitie of the matter, was written for this cause, that it should be sung in the sacrifices of thanksgiuing. And it doth rehearse two most great benefices, the one of the creation (which is common vnto al men) the other of the free adoption annexed with the

perpetual protection, the which unspeakable benefite is peculiar vnto the Church, which for this cause is called the worke of God.

THE PARAPHRASIS.

Sound out the trumpets vnto the Lord, al ye inhabitants of the earth,

2 Come hither with ioye, to giue due worship vnto the Lord, present your selues in his sight, and offer prayers vnto him:

3 Knowledge at the length this Iehouah to be the God. This is he that hath euen made vs, when we had no being of our selues: and, which is another peculiar benefite of him toward vs, euen the fargreatest of al: This is he, by whose mercie we are a people consecrate vnto him, and the sheepe of his pastures.

4 Come therefore, I saie, to the gates of his house, to praise him: enter into his courts to sing forth his praises, praise ye him, and publish his name.

5 For the Lord is good, of infinite mercie, and mindful of his promises through al ages for euer.

PSALME. CI.

The Argument.

Dauid, when he had receiued the promise of the kingdome, not thinking so much of the great honour that was giuen him, as of the greivous burthen that should be laide vpon him, and, as it is probable, beholding the fruites of Saul, and the disordered state of the whole kingdome, he would bind both himselfe and his posteritie as it were with a sollemne vow before God, in this Psalme: wherein al the office of a king with a marvelous breuitie is explained, though generallie, yet verie exactlie. First of al then, he bindeth the whole office of a king to two principal vertues, euen mercie and iudgement, whereof the one causeth, that kings be rather loued than feared: and thus other by the use of scripture declareth the se-

mercie,

ueritie, whereby the obstinate are brudeled and kept in order: and it is contrarie to that softnes, which doth not onelie giue some release from the bonds of the lawe, but doth utterlie dissolue them. Neither doth he treat of these vertues, after the maner of the Philosophers: but he wil haue them both consecrate vnto God, and therefore to be applied vnto the lawes appointed by God himselfe. Then comming to the vse of these vertues, he doth testifie, that he wil not arrogate vnto himselfe the gouernement of this kingdome promised, but onelie receiue it of the hand of G O D himselfe deliuering it vnto him, (the which thing hee did most religiouslie afterward obserue.) Hee treateth first of the preparing of himselfe to performe this office: secondlie, of the right ordering of his owne priuate familie: and thirdlie, of the verie office, charge, and due tie of a king. Wherefore, in the second verse, beginning the right order of gouernement at himselfe, far vnlike vnto those, which do nothing lesse than that they command to others, he maketh a voide that he wil giue great care to vnderstand which is the right waie, beeing mindful doubles of the words of the Lord vnto Ioshua: Ioshua 1. 7. and 8. and that he neuer declining from that waie declared by God, he wil learne by the right gouernement of his owne familie, to execute the office of a king, as is conuenient. Afterward, treating of the verie publike charge, and beginning againe at himselfe, he promisseth that he wil neither take euil counsel willingly of himselfe, neither that he wil followe euil examples. And whereas the Princes that haue power in their hands to satisfie their lustes, do vse to inuent infinite such things, either of themselves: or take hold of the same most greedilie, which they learne of others that are about them: Dauid addeth, that he wil most carefullie eschue men of corrupt manners. Finally, whereas Princes are compelled of necessitie to vse the seruice of manie others, by whose eyes both they must see manie things, and heare by their eares, and stand in neede of their counsels: he promisseth that he wil receiue no man, whome he shal knowe to be of

an euil conscience, and that he wil punish, euen with death, the false accusers, which are the poison of man- kinde, and that he wil by no meanes suffer the proude and the ambitious, and that he wil use the counsell and endeuour of men of fidelitie and vprighnes, and wil diligentlie search for them: and either neuer call to coun- sell, or chase far awaie the craftie and deceitful. Final- lie he promising that he wil be no lesse a seuerie iudge a- gainst wicked men, than a merciful defender and foster- father of his owne, he declareth the last and chiefe end of the ciuil gouernement, which was unknowne of the Philosophers: to wit, that the Lord should be worship- ped purelie and sincerelie in his Citie, that is, in his Church.

THE PARAPHRASIS.

1 **O** Lord, I being appointed king by thee, af- ter such a manner of bountifulnes as neuer was heard, do consecrate this song vnto thee, both of mercie and iudgement: wherevnto I do bind my selfe before thee to performe them, in the gouernement of the kingdome.

2 First of al then, vnto that time that I be set ouer the kingdome by thee, whome I determined neuer to preuent: I wil giue al diligence, that both I may throughlie knowe the right waie appointed by thee, and may obserue the same purelie in my house.

3 I wil neuer set before me to do anie wicked thing, I wil forsake them that are of corrupt man- ners, neither wil I take anie such to me.

4 I wil put far from me the authours of euil coun- sels, neither wil I embrace at anie time the thing that I knowe to be euil.

5 I wil destroie the slanderers and false accusers, I wil not suffer the proud and the ambitious.

6 I searching out on euerie side men that loue the truth, wil take them to be my familiar companions:
and

and I wil not vse, in doing mine affaires, anie but such as are trustie and faithfull.

7 The subtil man wil I thrust foorth of my house, neither wil I suffer those that speake deceptfullie.

8 To conclude, I wil painefullie, and without anie delaie, worthilie punish whomesoeuer I shal vnderstand to be wicked, and I wil purge the holie citie of the Lord from al wicked persons.

PSALME. CII.

The Argument.

The Hebrew title doth insinuate, and the text is selfe especiallie, verse 14. and 15. doth much more euidentlie declare, that this Psalme doth belong to those times that were most miserable of al other, in the which, that captiuitie of the seuentie yeares was finished: so that it seemeth vnto me to answere on the contrarie, vnto that excellent praier, which is contained in the 9. Chapter of Daniel. And there be foure parts thereof: one, from the 1. verse, vnto the 11. doth describe a most lamentable mourning of the Church, more like to a dead carcase, than to a liuing bodie, euen as it is resembled in Ezechiel, Chapter 37. adioining so liuelie and apt similitudes, that in my iudgement, there is no writing treating of the same argument comparable with it. The second part, from the 12. verse, vnto the 15. setteth forth the arguments of most sure comforts, partlie drawne from the most constant nature of God himselfe, partlie of the oracle uttered by the mouth of Ieremie, and other Prophets, concerning the restoring of the Citie. The third part, from the 16. verse, vnto the 23. is the amplifying of the second part, in the which, the commendation & honour of the second temple, that is to say, of the spiritual and eternal (whereof that stone temple is as a figure) that is, euen of the Church, to be spread with most great maiestie through the whole world, vnder Christ the head, is described by the spirit of prophesie. Finally the fourth

fourth part, from the 24. verse, vnto the end of the Psalme, the Church as a conquerour singeth a song of triumph.

THE PARAPHRASIS.

HEare my praiers ô Lord, and let nothing hinder that my cries come not euen vnto thee.

2 Turne not thy face from me in such miserable times, but rather giue care, and answere speedilie to me that erie.

3 For behold, my life is consumed as the smoke, and I am withered, and without al moisture, al my strength being consumed like the stone vnder the fire.

4 My heart is withered like the hearbe cut downe with the syth, and loatheth al meate.

5 My bones consumed with sorowe sticke hard vnto my flesh.

6 I am like the Pellicane or the Bitter dumping in the desert, & like the Owle mourning in the wilderness.

7 I passe the nightes like a bird vnder the house eaves, bereaued of her mate, or spoiled of her yong ones taken soorth of the nest.

8 For mine enemies lie in wait for me poore miser, and with intollerable pride they abuse the example of my calamitie, if they wish euil, or curse anie.

9 Wherefore, I being cast downe vpon the earth, can not tel whether I do eate bread, or dust: and I mixe my drinke with teares.

10 For how can I do otherwaies, thou beeing so sore displeased with me, in that thou maist seeme therefore to haue exalted me, that I should sal with so much soer ruine?

11 Wherefore, to conclude al in few words, I vanish awaie like a shadowe, when the sunne setteth:

reth: and wither like the haie.

12 But thou, ô Lord, vpon whose power notwithstanding and promises I do rest, continuest stil the same: and thy memorie, which thou hast appointed to be with vs, must needes be eternal.

13 Therefore, seeing thou hast so long bin as it were an idle beholder of the miseries of Sion so manie yeares, thou wilt arise I knowe wel, and haue compassion vpon it, when the appointed time shal come.

14 Neither shalt thou want seruants, which shal beare good affection towards the rammel thereof, and haue pitie thereon, when it is beaten into dust.

15 Yea, it is so far off, that it should alwaies lie prostrate, that contrariwise, ô Lord, the Gentiles, which in the former ages were alienate from thee, shal now feare thy name: and al the kings of the world shal magnifie thy Maiestie.

16 Because thou, ô Lord, whose worke this is onlie, hast built Sion againe, and hast shewed thy selfe there, much more glorious than at anie time before,

17 Not despising the praiers of thy most miserable people, but rather hearing them in verie deede.

18 For thou shalt do a worke worthie to be set forth in writing to euerlasting memorie: and a new people created by thee, shal sing forth thy praises.

19 Because that from thy most high and holie throne, euen from the heauens, thou hast looked downe vpon the earth:

20 To heare the mourning of the prisoners, and to loose them forth of their bonds, of whose life it was despaired.

21 That in Sion againe thy name ô Lord, that thy praise I saie in Ierusalem may be published, manie nations and kingdomes running together to worship thee.

22 How-

22 Howbeit, thou in the meane season I grant, whilest this so great goodnes is waited for, doest greuouſſie afflict vs, and doest as it were cut off the thred of our life.

23 But in this extreame distresse, o God, I did flie vnto thee: and I praied thee with plaine words, that thou wouldest not take me awaie hastilie, before that I had run the race of my life.

24 And why should not I trust, that it wil certainelie come to passe that thou hast promised vnto vs: for thou art not like vs, who are changed by time, but thou abideſt stable throughout al worlds.

25 And the verie earth was most firmelie established by thee long ago, when thou madeſt it: and this mightie compas of heauen standeth vnshaken vnto this daie, which was framed by thine onelie hands:

26 But their stabilitie is nothing to that thine vnchangable firmitie, for they also by little & little do faile, but thou endureſt al one. Al these things, I saie, how stable so euer they seeme, are worne by little & little, as the garment is by long vse, whilest that at the length they be changed by thee from the forme that we now see, as a garment cast off.

27 Yet thou art the selfe-same altogether, subiect to no tearme of yeares and time.

28 Therefore, that thy kingdome, which thou hast raised for thy selfe amongst thy people, shal also be for euer: and that posteritie of thy seruants, with whome thou hast made an euerlasting covenant, howsoeuer it be tossed with manie and most sharpe tempests, yet it being staide by thy wil and vnchangeable power, shal remaine for euer.

PSALME. CIII.

The Argument.

David did write this Psalme, being rauished as it were out of himselfe into heauen: in the which he stirreth up not himselfe

himselfe onlie, but the verie heauenlie spirits also, to sing praises vnto God, taking the chiefe occasion of that great and vnspokeable benefite of God, which he bestowed on his Church, by reuealing both the right waie of righteousness, and the free forgiveness of sinnes: not forgetting his most abundant liberalitie, in giuing vs those things most bountifullie, which belong to this present life, which benefites he setteth forth with most excellent similitudes, & most sweete sentences, adioining here vnto a most magnificent description of the diuine Maieslie.

THE PARAPHRASIS.

1 **G**O to my deare soule, and mine inward bowels, giue thanks vnto God with al your power.

2 Praise the Lord my soule, and declare thy selfe, that thou art mindful of al his benefites.

3 For it is he alone, who forgiveth al thy sinnes, of his vnspokeable mercie: and so plaieng the part of a Physician, wiping away the woore of the deadlie woundes, wherewith thou wast wounded thorough thy sinnes, doth cure the verie diseases themselves, to wit, euen the original sinnes.

4 This is he, who when thou wast appointed to death, did redeeme thee as his owne, and hath adorned thee with benefites, as testimonies of his singular goodnes and mercie.

5 This is he, who vseth to minister vnto thee most abundantlie meate to eate, and to renew thee with giuing thee new and new strength, like the eagle that liueth most long.

6 This is he, who being mindful of his promises, doth defend the suppliants flieng vnto him for succour, and doth punish seuerelie those that do anie iniurie vnto others.

7 This is he, who declared the waie vnto Moses, wherein we should walke: and hath preserved Israel, shewing so manie miracles.

8 This

8 This is finallie that Iehouah, who euer was most readie to haue compassion vpon the miseries of his people, and most readie to pardon them, most slowe to anger, ful of goodnes and mercie,

9 Euen readie to forgiue, and not retaining iniuries in memorie.

10 For surelie, he hath not so dealt with vs, as our sinnes did deserue: neither hath he rendred punishment agreeable to our wickednesse.

11 Naie, looke how much more greater the heauen is than the earth, both in largenes and in height: so much more doth his goodnes excell, and as it were swalowe vp their sinnes, who being penitent and sorowful for them, do feare him.

12 So far as the east is distant from the west, so far hath he remoued our sinnes from vs.

13 With how great and how louing kindnes the parents are moued towards their children, being in anie miserie: with so great tender loue doth the Lord embrace those that feare him.

14 For he knoweth that we are but earthen vessels, he knoweth that our substance is made of the earth.

15 For I praie thee, vnto what thing rather shalt thou saie that the life of men is like, though they flourish neuer so much, than like a little plant, or a little flower?

16 For when as euen the least blast of hurtful weather doth touch this flower, it perisheth, so that thou canst not easilie knowe the place it selfe wherein it grew a little before.

17 Howbeit, thus flightsome then is mans life by it owne nature: but the euerlasting mercie of God toward them that feare him, and that tender affection to preserue his owne, which is also extended to their posteritie, doth redresse this miserable condition,

18 Of them, I saie, that keepe his couenant, and
applic

applie themselves diligentlie to obserue the statutes that he hath made.

19 Finallie, to passe ouer al these his benefites towards vs, what honour is not the Lord worthie of ? whose seate is set in the heauens, and whose dominion is stretched forth ouer al things without exception.

20 Go to then with me you mightie spirits, being his apparitours, and the diligent executioners of his wil, so soone as ye heare him speake, celebrate ye the praises of the Lord.

21 O ye mightie armies of his most obedient souldiers, praise the Lord, I saie.

22 Praise ye the Lord, & al his workes, in what place so euer of his dominion you be. Finallie, thou my deare soule, set thou foorth the praise of God.

PSALME. CIIII.

The Argument.

There is onelie this difference betwixt this Psalm, and the former, that in the other the particular benefites of God towards his Church, but in this his general benefits towards al mankind, are rehearsed: namelie, the creation of the world, and of euerie part thereof, and the gouernance thereof for mans sake: both the which things he so amplifieth, with such an excellencie of words, and grauitie of sentences, that nothing can be thought to be spoken either more elegantly, or more learnedlie, than this heauenlie poetical inuention.

THE PARAPHRASIS.

Praise the Lord & my soule: thou surelie my Lord God art ful of maiestie, and art so accounted, declaring thine honour and glorie, wherewith thou art adorned in al thy workes.

2 For the Lord shineth wholie, as he were cloathed with most bright light, the heauens beeing spread round about him, as it were a most large and beautiful

beautiful pauillion.

3 He himfelfe hath built a chamber vnto himfelfe in the verie waters, being flaid onelie by his power: he is caried vpon the cloudes, as in a chariot, he is caried and walketh vpon the wings of the windes.

4 He vfeth the windes none otherwife than his messengers, and the lightnings as his ministers.

5 Thou hast established the masse of the earth also to be vnmoued in her foundations, by thy maruelous wisedome and power.

6 And thou hadst couered it wholie in the beginning with the deapth of the waters, which ran ouer the verie tops of the hils:

7 But so soone as thou diddest rebuke them, they fled awaie, and being afraide by the terrible sound of thunder, they departed hastilie.

8 Wherefore the hils then did lift vp themselues, and the vallies contrariwise did fal downe, and go into the place appointed for them.

9 But thou diddest shut vp the waters within their bounds, that they should neuer returne to couer the face of the whole earth.

10 Yet the fountaines, and the riuers gathered of them, meeting together, came soorth, to run by the bottoms of the mountaines at thy commaundement:

11 Euen that the cattel might drinke of them, and the wild asses, and other wild beastes might quench their thirst:

12 By the which the shril sounding birds should abide, and sitting vpon the boughes, euerie one should sing his owne tune.

13 But on the other side, euen from heauen, thou waterest the mountaines, powring downe raine from thy chambers: and by that thy benefite it commeth to passe, that the earth as it were drinking drinke to the fil, doeth not deceiue the hope

of the husbandman.

14 That selfe-same power bringeth forth of the bowels of the earth grasse, and manie kinds of hearbs to nourish the beasts which are necessarie for the vse of men: finallie, it bringeth al kind of nourishment,

15 Euen wine, wherewith the strength of man is refreshed: and oile, whereby his face being annointed doth shine: and bread, wherewith the heart of man is strengthened.

16 And also the verie trees of Libanus, which we behold so high, that it may seeme that God hath set and planted them with his owne hand, because they growe so mightilie, must attribute it vnto the moisture, which the Lord doth send them most plentifullic from the heauens.

17 There do the birds build, there the storke maketh her house in the high fir trees.

18 The tops of the most high hills also are for the goates, and the rocks are a refuge for the conies.

19 He also hath created the moone to change her forme by certaine seasons, and the sunne also to haue the appointed time of his setting:

20 And so soone as he setteth, the darknes of the night commeth vpon vs, and then verelie the wild rauening beasts creepe forth of their dens,

21 Euen the young lions searching their praie with roring, and requiring their meate as it were of God himselfe, who hath kept them shut vp in the daie time for mans sake:

22 But when the light returneth againe at the sun rising, they get themselues into their dens againe, as it were by a signe giuen from the heauen:

23 So that man may returne vnto his labors, which he had left off, and continue his trauel safelie vnto the euening.

24 How marvellous therefore are thy works, O Lord: how wiselie hast thou made al things: with what

what and how great riches hast thou filled the earth :

25 And this wide sea how large is it : and how innumerable fishes are there : how manie liuing creatures, both of smal bodies, and of monstrous greatnes, doe swim therein :

26 The ships also do run there through the seas, and those huge beasts, created of thee, doe leape to and fro through the midst of the foulds, as though they would plaie.

27 And al these things, as they haue receiued life of thee : so also they wait for meate of thee, where with they are nourished in their due time :

28 Therefore thou giuest it vnto them, and they receiue it, and when thou openest thine hands, they are satisfied :

29 But if at anie time thou withdrawe thy selfe from them, they stand euen astonished, whilest that thou, calling againe that liuelie strength, which thou hadst giuen them, they die at the length, and returne to their dust.

30 Yet for al this, the kinds of things doe not decaye : but whilest thou doest shew forth that thy power, which createth and preserueth al things, thou caustest that one of thy creatures comming into the place of another, the verie face and furniture of the earth is renewed.

31 Therefore, euerlasting praise be giuen to the Lord: and let the Lord continue to take his delight in his owne works.

32 He is great, I saie, and verie mightie, at whose angrie countenance the earth it selfe doth shake and tremble, and by whome the mountaines being touched, doe cast out smoke and flame.

33 And as concerning me, I wil consume al my life in praising him : and so long as I shal remaine aliue, I wil praise that my God.

34 And would to God that my songs might be so accep-

acceptable vnto him, as I with glad and cheereful
mind doe celebrate his so manie and so great be-
nefits!

35 And contrariwise, would to God that al the
wicked that are stubborne against him, might vt-
terlic be destroyed! But thou, my soule, praise thou
the Lord: and al ye others, praise ye God.

PSALME. CV.

The Argument.

*It is euident by 1. Chron. 16. that the author of this Psalme
was Dauid, and that it was indited for Asaph, to be
sung when the Arke of the Lord was carried into the
cite; and there is the same vse of this, as of the two for-
mer: but the argument is diuers in this point, that he
doth celebrate two peculiar benefits of the Israelites:
namely, the free adoption of that people, and the bring-
ing in of the same into the land promised. Now, seeing
we haue a covenant more excellent than the former, and
our true Joshua is gone before into the verie heauen, we
may wel perceiue, besides that now also the rehearsal of
those old histories is most ioyful and most profitable, so
haue we so manie examples, both of Gods mercie and
truth, whereby we may confirme our faith, resting vpon
the same foundations, and are bound also much more
than our fathers, to celebrate these benefits, and to conti-
nue in setting forth the same.*

THE PARAPHRASIS.

1 **P**raise the Lord, cal vpon him, and in the hea-
ring of the people shew forth his works:

2 Sing vnto him, praise him, set forth his
maruellous acts:

3 Glorie in his holie name, you also that seeke
the Lord reioice.

4 Come ye vnto the Lord, and diligentlie seeke
this visible signe and pledge of his power and ex-
cellencie: namely, this Arke.

5 Cal

5 Cal to mind how manie and how great miracles and wonders he hath wrought for your sakes: finally, what punishments he hath executed in iudgement of your enemies.

6 For we are the children of Abraham his seruant, and the offspring of Iacob, whome he hath chosen to himselfe.

7 And the Lord againe is the gouernour in deede and Lord ouer al the earth: but he is our God by a peculiar right,

8 Namelie, for that he is mindful of that his couenant and word, which shal be of force for euer by his commandement:

9 Of that couenant, I saie, which he made first with Abraham, and after with Isaac, which was confirmed with a solemne oth,

10 And further established with Iacob or Israel in these plaine words, to stand for an vchangeable and euerlasting decree:

11 I wil giue you this land of Canaan as a possession by right of inheritance measured out by me.

12 And that which he promised most freely, he hath performed also most faithfully. For though they were verie few in number, and of no strength, and liued in that land as strangers:

13 And changing their seates oftentimes, wandering from nation to nation, and remoued from one kingdome to another:

14 Yet was it so farre off, that he would suffer any violence to be done vnto them by any man, that he also rebuked kings for their sakes:

15 And hath written this decree, as it were in these few words, Let none touch mine annointed, & consecrate priests, let no man hurt my prophets.

16 But afterward he sent a famine vpon the earth, as it were called by him, and he did breake al the strength of bread, that they might al seeme to be ready to perish streightwaies.

17 But he sent a man before them, when they should go into Aegypt long before, by a most maruellous meane, farre from al mans wisdom, who should prepare them a place to sojourne in, euen Ioseph, who was first sold as a slaue in Aegypt:

18 But afterward he was bound with iron fetters, no lesse chained in mind, than in bodie,

19 Whilest at the last, at the time appointed, mention was made of him vnto the king, and the wisdom which the Lord gaue vnto him, did declare what maner of man, and how excellent he was.

20 Then therefore the king and lord of the Aegyptians did not onelie send messengers, and loose him from his bonds:

21 But also made him the steward of his court, and so appointed the gouernement of al his affaires vnto him.

22 Also an absolute authoritie was giuen vnto him, ouer al the great princes of Aegypt, that he should gouerne the verie magistrates of Aegypt by his wisdom and counsel.

23 Therefore came Israell at length into Aegypt, and Iacob did sojourne in the countrie of Cham.

24 And the Lord increased his familie there maruellouslie, so that they became feareful for this cause vnto the Aegyptians that hated them.

25 For God did change their minds against his people, that they began to hate them, whome they loued so greatlie before, and they now laboured by subtiltie to circumuent them.

26 Yet did he neuer forsake them, but when their case seemed vterlie desperate, he sent Moses his seruant, and Aaron whom he had chosen, to succour them.

27 And they, as they were commanded of God, when they were sent, did worke those great signes and wonders in the land of Cham.

28 Wherefore, the Lord did send darknes vpon the

the Aegyptians, which came so soone as the Lord commanded.

29 He turned their waters into bloud, and killed their fishes in the verie waters.

30 Swarmes of frogs came streightwaie foorth of the earth at his commandement, and went into the verie chambers of their king.

31 At the voice of his commandement swarmes of flies and lice came foorth in al the coasts of Aegypt.

32 He rained downe stones from heauen, and horrible flames of lightnings did run through al Aegypt.

33 With these darts he beat downe their vines and figtrees, and he did breake downe al the trees that were set in those borders.

34 By his commandement grasshoppers and caterpillers being stirred vp, came foorth without number, and deuoured euerie herbe, and consumed al the fruits of the earth.

35 Moreouer, he did slaie their first borne, that is, euen the chiefe of al their families.

36 Finallie, when al this was done, he brought foorth his people loden with gold and siluer, al healthful, and indued with strength.

37 Aegypt was glad at their departure, which before was greatlie afraid of them.

38 He couered them as they went foorth in the daie time, with a cloud against the heat of the sun: and in the night, least they should wander to and fro, he went before them, and lead them with the brightnes of a shining fire pillar.

39 They desired quailles, which were giuen at their desire, and they were satiate with bread sent downe from heauen.

40 God brake the rocks for them, whence water did flowe: yea, euen riuers did run foorth.

41 And this did he, euen mindful of those things, which

which he the bolie one in times past had couenan-
ted with his seruant Abraham.

42 Thus then he brought foorth his people, to
wit, his elect, glad and ioiful.

43 Vnto whom he gaue those countries that were
possessed of fundrie people, hauing obtined with
great ease, whatsoeuer the inhabitants thereof had
gotten with great trauel and paines.

44 Namelie, that they being placed there, because
that the former inhabitants had prophaned the
land with filthie superstitions, and vile lusts, they
should obserue the statutes and lawes giuen them
of the Lord. Praise ye the Lord therefore.

PSALME. CVI.

The Argument.

*I suppose that this Psalme, euen as the 126. is to be referred
vnto those times, when they which were brought from
Babylon with Zorobabel, or else with Ezra, and Ne-
hemiah, prayed for the redemptiō, who notwithstanding,
were either detained by cowardise, or were afraid by the
difficultie of the iournie, either staid there still for other
causes. And the Prophet beginneth at a thankesgiving
for the retorne granted vnto that people: straight after
he descendeth to a plaine confession of the sinnes of the
whole nation, euen from the deliuerance out of Aegypt,
expressing also the circumstances euen of the times and
places, and fullie answering vnto that, which we reade
in the 9. of Nehemiah, where also is repeated oftentimes
that which is here set downe in the 4. verse, the which
would God in this our most miserable age, in the which
we almost see the patience of the most merciful and
mightie God, as it were overcome with such like stub-
bornnes: would God, I saie, that manie had rather fol-
lowe this example both publikelie and priuatelie, than to
be so readie to scare one another in peeces.*

M. 1.

THE

THE PARAPHRASIS.

PRaise yee the Lord, and celebrate his name: for he is of most excellent and euerlasting goodnes.

2 Who is able to set forth in words the wondrous works, which he hath done for vs? who is able sufficientlie to set forth his praise?

3 Oblessed is that man, who at al times, and in what estate soeuer he is, neuer declineth from vprightnes and iustice!

4 But thou, O Lord, be mindful of me, of thine vnumeasurable mercie, which thou hast alwaies shewed to thy people, and regard me, to make me partaker of thy saluation:

5 That I being a witnes of thy bountie towards rhine elect, may ioie and reioice together with thar thy people, which thou hast chosen for thy peculiar heritage.

6 We verelie, I grant, euen as our elders also haue erred, haue sinned, and haue done wickedlie.

7 For, to begin the matter from the first original, those our fathers neither had anie regard of so manie miracles wrought in Aegypt, neither were they mindful of the multitude of thy benefits: for they did strue with thee at the red sea.

8 Yet God (O the incredible goodnes!) that he might prouide for his owne glorie, and testifie his owne power, hath preserued them, though most rebellious.

9 For he rebuked the sea, which incontinentlie dried vp, and he led his by the surges of the waters, euen as by the drie ground.

10 So did they escape safe out of the enemies hands, God deliuering them.

11 But their oppressors, being swallowed vp with the waters, did perish: so that not one of them remained aliue.

12 And the Israēlites, being overcome by this fact, began then verelie to belecue in the Lord, and did sing soorth his praises.

13 But lo, when this was scarce finished, when they suddenlie forgetting al these things, would not suffer themselues to be gouerned by the wil of God, and his counsels:

14 But with immoderate lust desired flesh in the wildernes, and began to tempt and trie the power of the mightie God:

15 Therefore he granted vnto them that thing which they so greedilie desired, but to their great hurt: for these delicates brought them leanenes and consumption.

16 Yea, and they went about through enuie to displace Moses himselve, and Aaron that holie priest of the Lord.

17 Therefore the earth gaped, and swallowed vp Dathan, and couered Abiram with the verie tabernacles.

18 But the fire also beginning in the assemblie of the rebellious, the flame did burne them vp together suddenlie.

19 The same men made a calfe in the mount Horeb, and worshipped, when they had molten it,

20 Changing that their honour and ornament, euen the euerliuing God (ô miserable men!) into a dead image of a bullocke that eateth haie,

21 And casting awaie the memorie of God the fauour, which had shewed so manie wonders in Aegypt:

22 Who had declared so manie miracles vnto them in the land of Cham, and had done so horrible things at the red sea.

23 Wherefore he was about to destroie them at once, but that Moses deerlie beloued of him aboue other, setting himselve before God in the midst of the slaughter, restrained his wrath, that it should

not be fierce to vtter destruction.

24 What mores when he was about to bring them into the countrie promised, they not beleeuing his words at al, did refuse the land, which ought to haue bene most deere vnto them :

25 And therfore disdaining to heare God speake, they stirred vp a tumult in their tents.

26 Therefore, he stretched out his hand worthilie against them, to destroie them in the desert :

27 And did scatter their posteritie amongst the nations, and cast them so into diuers regions.

28 For also they ioined themselues with Baal Peor, that abhominable idol, and did eate the sacrifices that were offered to things that had no life.

29 Against the which wickednes, God being most iustlie angrie, did fal vpon them, and strike them with a most greuous plague.

30 But Phinees rising vp with great courage, did auenge that horrible fact, and the Lord ceased streightwaie to strike them.

31 And Phinees was counted to haue done that thing iustlie, and therby did obtaine the praise that should remaine to al posteritie.

32 But they notwithstanding, prouoked God vnto wrath, at the waters which were therefore called the waters of strife, to the great damage of Moses.

33 For they so stirred his mind, that he also spake something vnaduisedlie.

34 And Moses verelie therefore died in that wilderness, but they that were brought into that land of Canaan, were nothing more obedient to Gods commandements than their fathers: for they spared the people, whome God had streightlie commanded to be slaine.

35 And they mixing themselues amongst them, did streightwaie learne their manners :

36 And serued their idols, to their most certaine destruction :

37 Euen comming to this madnes, that they did
slaie their sonnes and their daughters vnto diuels:

38 That they offered, I saie, the bloud of their
sonnes and innocent daughters, & powred it soorth
willinglie to the grauen images of the Canaanites,
and defiled the whole countrie with most cruel
slaughters.

39 Behold therefore their most horrible facts, be-
hold the abhominable whooredomes, wherewith
they of set purpose polluted themselues.

40 Wherewith God being most iustlie greeued,
did so burne soorth in anger against this people in
the end, that though he had chosen them vnto him-
selfe before, he now abhorred them.

41 He deliuered them into the hands of the Gen-
tiles, and laied them open to the lust and pleasure
of their enemies.

42 Wherefore they were after sundrie sorts vexed
by them afterward, and oppressed at their pleasure.

43 Notwithstanding, he did deliuer them againe
often than once, by the which benefites yet it was so
farre off that they did reconer anie better mind,
that contrariwise, they following their owne lusts,
ceased not to prouoke him to anger, whilest that
they being forsaken of him, consumed in that their
owne wickednes.

44 And who would not here haue in admiration
the infinite goodnes of God? For lo, though he
had profited nothing with them so manie ages,
neither by benefites, nor by chastisements, yet heard
he their cries in their distresse:

45 And remembering his couenant, and of his infi-
nite mercie suddenlie changing his mind,

46 He caused that euen they, which had carried
them into captiuitie, should haue compassion vpon
them.

47 Go to then, o Lord our God, finish the worke
that thou hast begun, and gather vs at the length

home vnto thee foorth of the Gentiles, that we may praise thy name, and set foorth thy praises for euer.

48 Let euerlasting glorie be vnto thee, ô Lord God of Israël. O al ye people agree vnto me! and saie with one mouth, Amen. Praise ye the Lord.

PSALME. CVII.

The Argument.

This Psalm, than the which nothing can be spoken more truelie, nor more eloquentlie, neither yet more disuanelie, doth affirme the prouidence of God; both general and particular, to be most iust and also most merciful, bringing forth and most elegantlie describing most goodlie examples of those things which come to passe, both by sea and by land, that of necessitie we must grant, their causes and effects whole to be gouerned by God: either against the wicked, which denie God vterlie, or remoue him from the gouernement of the world, as doe the Epicures: or do thinke that he doth regard the things that he hath made onlie generallie, as do the Peripatetians: or doe bind him to second causes, as doe the Stoikes: as also against the superstitious persons, confessing the truth in deed, but attributing to their feined gods, that which belongeth to the most mightie and merciful God alone. All the which lies being worthilie condemned, the Prophet doth admonish the godlie, and them that are truelie wise, that they should learne rather to haue the works of God in admiration, and to praise both his most excellent wisdom and moderation in them, than to cal them in to doubtful question, and to dote with the wicked.

THE PARAPHRASIS.

Praise the Lord, for his infinite goodnes and euerlasting mercie deserueth the same.

2 O you the innumerable multitude, whom God hath deliuered out of manifold dangers, and forth of the hands of your enemies, acknowledge
this

this thing with me!

3 For how manie hath he gathered from the beginning of the world, which were scattered from the east and the west, from the north and south Ocean sea?

4 How manie wandering in the waste wildernes, and seeking a citie commodious to dwel in,

5 Halfe dead, and killed with famine and thirst,

6 Crieng vnto him in their extreame miseries, hath he heard? and being drawne soorth of their distresse,

7 Hath he brought into the right waie, and led them into commodious cities?

8 Let these men therefore set soorth this his great mercie before the Lord himselfe, and shew soorth his maruelous workes to other men:

9 Who hath refreshed them panting for thirst, and fed them so mercifullie being hungrie.

10 How manie also, being shut vp in darke prisons, and euen as it were in the darkenes of death, being chained in their mind with sorrowe, and in their bodie most streightlie with iron fetters?

11 And that worthilie, because they did not obeie the commandements of God, which are ingrauen in the minds of al men: but rather folowed their owne lustes, than the counsels of God.

12 Notwithstanding, when the Lord had tamed their fiercenes so, and had brought them to this point, that they could finde no helpe in anie,

13 He heard them, crieng vnto him in this their distresse, and deliuered them from their miserie:

14 And bringeth them from the dungeons of the prisons, and darkenes of death, breaking their fetters of iron.

15 Praise ye therefore this so great mercie of the Lord before him, and declare his wonderful actes to other mortal men,

16 Who hath broken the brasen gates, and hath

broken in pieces their iron barres,

17 What shal I speake furthermore of them, who by their owne foolishnes, going in the waie of wickednes, and being oppressed by manifold diseases, do suffer the reward of their madnes?

18 And loathing al maner of meate, are at deaths dore.

19 Whome notwithstanding the Lord did heare, crieng vnto him in this miserie, and he deliuered them out of their distresse.

20 And he speaking but one word, did take awaie al the cause of their deadlie disease, and restored them to health.

21 Let these men therefore praise this his so great mercie before the Lord also, and publish his maruelous workes before other mortal men.

22 Let them offer the sacrifices of praise vnto the Lord, I saie, and let them rehearse with great ioie what he hath done for them.

23 But they which go vnto the seas by ship, and there continue, and are occupied in the waters:

24 They surelie behold the great workes of the Lord, and they may see with their eies how maruelous he doth shew himselfe in the mightie surges of the sea.

25 For so soone as he speaketh, the windes do rise, and streightwaies stir vp horrible tempests, and the seas do swel with the raging stormes.

26 The mariners with their ships are now lifted vp to heauen, and now rolled downe to the lowe bottomes, their minds fainting for feare:

27 The whirlwindes do roise them round about, they stagger here and there like dronken men, so that neither their cunning, nor their strength hath anie place:

28 Whome yet calling vnto him in this distresse, the Lord deliuereth from these miseries, wherewith they were vexed.

29 For he, which had raised the stormes, doth calme them, and the raging of the flouds doth suddenly cease.

30 But they, when the flouds are asswaged, being ioiful, are at the length brought by him into the desired hauens.

31 Go to then, ye also set forth so great mercie of the Lord before him, and declare vnto other mortal men his maruelous workes.

32 Let these men, I saie, praise the Lord in the mid multitude of the people standing about them: yea, let them praise him in the assemblie of their chiefe men.

33 For he the same, so oft as he pleaseth, turneth the wildernes into flouds, and the wel warréd places into a drie wildernes.

34 And he turneth the most fruiteful countries into extreame barrennesse, prouoked by the sinnes of the inhabitants.

35 Contrariwise, he bringeth in againe springs of waters, flowing abundantlie vpon the deserts and countries not inhabited for their driness.

36 And he placeth there, men that liue most miserablie before, who do also build most populous cities,

37 Do sowe the fields, do plant vines, & do reape corne in abundance:

38 Euen because he, of his singular mercie, doth both multiplie them, and doth increase their cattel maruelouslie.

39 And they againe (so doth he change the course of things) are diminished, and oppressed with anguish, and are broken with al kinde of calamitie and miserie.

40 He also maketh the princes, which were terrible to others before, by taking awaie al their authoritie, most contemptible and despised, that they knowe not whither to turne them.

41 He also raiseth vp the poore and oppressed, and spreadeth their families like a flocke.

42 Let al them therefore, which are of vpriight iudgement, behold & marke these things, and take great pleasure thereof: but contrariwise, let al the wicked, which raile against Gods prouidence, being conuicted, hold their peace.

43 Lo then therefore, whosoever is desirous of true wisdome, let him giue himselfe wholie to consider these things, that he may atteine vnto the knowledge of the infinite mercie of the Lord,

PSALME. CVIII.

The Argument.

This Psalme is gathered partlie of the 7, 8, 9, 10, 11, verses of the 57. Psalme: partlie of the 3, 6, 7, 8, 9, 10, 11, 12, verses of the 60. Psalme, where ye may seeke the argument.

THE PARAPHRASIS.

I Being prepared with my whole heart o God to praise thee, desire to do it both with voice and instruments: go to therefore my tongue,

2 Go to viol and harpe, awake with me in the morning.

3 The nations most far off shal heare me publishing thy praises, the people shal heare me singing vnto thee.

4 For thy goodnes surelie hath extended it selfe vnto the verie heauens, and thy truth euen vnto the clouds.

5 Declare thy selfe o God, to sit aboue the heauens, and shew thy glorie to the whole compas of the earth,

6 That they may be deliuered whome thou lovest, saue them therefore by thy power, and heare me:

7 And doubtles it wil so come to passe, God speaking vnto vs out of his sanctuarie. Wherefore,

fore, I wholie reioice now of the victorie : for GOD wil graunt vnto mee, that I shal set my kingdome in order, and ouercome mine enemies. Therefore I wil diuide the fieldes of the Sichemites, and wil measure out the vallie of Succoth.

8 I wil haue in possession my Gilead, and Manasseh beyond Iordan, drining awaie the Gentiles that are about them : Ephraim shal be the greatest part of mine armie, I wil place the throne of iudgement in Iudah.

9 But the strangers, how stout soeuer, shal do my seruile workes : the Moabites shal hold vnder the basen to wash my feete : I wil command the Idumeans to take vp my shooes being put off, and cast vpon their heads: I wil triumph ouer proud Palestina with ioiful acclamations, as she hath triumphed ouer vs before.

10 But by whose conduct shal I win so manie strong cities ? and what power shal I rest vpon to come into Idumēa ?

11 Verelie, thou being our captaine, and trusting vnto thy power, o my God, though thou haue forsaken vs before, and hast refused a long space to go before our armies.

12 Therefore helpe thou vs o Lord, after the calamities of so manie yeares: for the help is vaine that is hoped for of men.

13 We trusting onlie vnto God, shal do valiantlie, he alone wil tread downe our enemies.

PSALME. CIX.

The Argument.

This Psalm is written by Dauid with such a terrible and feareful stile, as thou canst scarce finde anie example in the whole scripture like vnto it : wherefore it must be vsed in praier, and also read with greate iudgement: yet is there some use thereof, so that we adde these cautions.

cautions. Namelie, first of al, that we be not drawne with the spirit of vengeance or false zeale: but that wee seeke rather the glorie of God onlie, and that earnestlie, and as he himselfe commandeth: then, least we use these and such like prayers unadvisedlie against certaine persons, seeing that we can not easilie knowe, who do sinne unto death: and we are bound to praye for the repentance and saluation of al. For otherwise, that wee may make prayers indefinitely, and with the exception of the secret iudgements of God, being led with the true zeale of God against the enemies, who of desperate malice yeeld their seruice vnto Sathan, and persecute Christ and his members cruellie with an euil conscience, that he wil destrose those euil men as they deserue, it is plaine hereby, that Christ himselfe commandeth vs dulie to praye, that his kingdome may come: the which thing verelie can not come to passe, but by the ouerthrowing of the kingdome of Antichrist, and by destroeing al the desperate enemies of the Gospel, and of the true Church. Yea, of such imprecations conceived against certaine persons, we haue not onelie this example, and others also in the Psalmes: but also in the writings of Paule, as Galathians 5, verse 12. and 2. Timothy. 4, verse 14. and in Peter, Actes. 8, verse 20. although he mitigate that imprecation afterward. And also the olde Church did poure out these and such like prayers against Julian the Apostata, the which the verie euil did prooue that they were heard: and surelie, unlesse sometimes we might use them, it were in vaine which is written 1. John. 5, verse 16. But these things are not to be drawne into example: and, as I said before, wee must take great heed, least either for desire of vengeance, or false zeale, or unadvisedlie using them, we sinne against either, or against both the tables of the Lawe, and bring vpon our owne heads the thing that we praye against others. As concerning Dauid, and this Psalme, what bitter hatred he sustained, and how cruellie he was persecuted manie yeares by Saule and his, it may be vnderstanded by his owne historie: yet, that he did beare no priuate ha-

ired

ed against Saule, it appeared by that, that he spared
 no soft: neither is it read, that he did any thing cru-
 ell in that whole time of banishment. Therefore did hee
 regard the glorie of God alone, and the restoring of the
 kingdom, trusting vnto the promises of God. Further-
 more, the end doth declare, that Dauid did speake these
 things whole by the spirit of prophesie, and as he was a
 figure of Christ himselfe, as Peter doth teach vs, Actes 1,
 verse 20. The which agree with the historie of Christs
 death, and with the punishments, which the miserable
 Ierues do now also suffer: which things Dauid doth pro-
 nounce of himselfe, and of his enemies in this Psalme.
 And although it can not be certaintie determined, a-
 gainst whom speciallie Dauid cast forth these darts:
 yet I iudge their opinion to be most probable, which do re-
 fer them vnto Doeg. For they agree with his fact, which
 was most horrible: and the 16. verse of this Psalme doth
 point as it were with the finger, the circumstance of that
 time, as also the 8. verse of this Psalme doth make mention
 of his office and charge. And although the holie scripture
 make no mention of Doeg afterward, yet can it not bee
 doubted, but these propheticall execrations did fall vpon
 him, and such as we see also conceiued against him in
 Psalme 52. Finallie, let them all knowe, who following
 the example of Doeg, or Judas, do persecute the Church
 at this due no lesse cruellie: and namelie they, who ex-
 ercising the same hatred, that they haue received of their
 Elders, haue not ceased of late to stirre vp the kings by
 them beuitched, to the most cruel murders of most in-
 nocent men, and whose cruellie is not yet satisfied: let
 them knowe, I saie, although the Church do not ap-
 pley these prayers preciselie against them, yet both they
 and theirs (unless they repent, which I rather desire
 doubtes) haue the same, and peraduenture more grie-
 uous punishments, euen in this world, hanging ouer
 their heads: as already is come to passe vpon manie of
 them.

THE PARAPHRASIS.

1 **O** GOD mine onelic honour, and by whose iudgement I knowe I am allowed & commended as innocent, whome these men do condemne as most wicked, keepe not silence.

2 For thou seest with how manie most false flatters I am assailed by wicked, deceitful, and lying men:

3 With how great hatred they inuade me, both in word and deede, that I should not escape away: finally, how vnworthilie they fight against me.

4 For surelie, they render vnto me hatred for a mitie: and there remaineth nothing vnto me, but onlie to flee to my praier.

5 For my benefites I saie, they render iniurie: and for loue, hatred vnto me.

6 Chiefly that most wicked man, who seeing he hath abused his authoritie against the good and the godlie, cast him downe againe vnder some wicked man, vnto whose lust he may be subiect, and cause him to haue enuious men againe at his elbowe, which may let his purposes.

7 Let him be drawne into the lawe, and let him neuer go out, but condemned: and so manie petitions as he shal make to the iudge, let them bring vpon him so manie penalties.

8 Let his life be short, and let another take his charge, when he is put forth of office.

9 Let him leaue his children fatherles, and his wife a widowe.

10 Let his children wander from dore to dore to beg their bread, al their goodes being destroyed and wasted.

11 Let the cruel vsurers snare him, and al his substance, with their most intricate snares: and what

foeuer

foeuer he hath gotten by sore labour, let it fal vnto men that pertaine nothing to him.

12 Let none of them, which were his welwillers before, retaine constant friendship with him: let no man haue compassion of his fatherles children.

13 Let his kinred vtterlie perish, and let him be destroyed in his next posteritie.

14 Let the Lord cal vnto memorie, not onelie his sinnes, but also the sinnes of his fathers, and of his grandfathers, and also let him cal to memorie the sinnes of his mothers kinred, neuer to blot them out:

15 Yea, let them be alwaies in Gods sight, whilst the remembrance of him be vtterlie abolished.

16 For trulie, his manners do deserue this, that his punishment should be equal to his transgression, as one that hath bin so far from al humanitie, that he hath not onelie had no pitie on me, but also hath sought me vnto death, which am vexed for no deserving of mine owne, and am forsaken of them that ought not so to do, and one that am vtterlie astonished.

17 He delighted in cursings, the which rather let them fal vpon his owne head: and as he was an enimie of al humanitie, so let it depart far from him:

18 Yea, let al kinde of calamitie, ioined together with thys wrath, cleaue vnto him like a garment, and inuade him wholie, as the drinke receiued into the bodie, entreth into the bowels, and the strength of oile doth pearse vnto the verie bones.

19 And let him haue perpetual miserie to be couered therewith wholie as with a cloke, and like a girdle wherewith he may be alwaies girded when he cometh forth.

20 And let them haue this reward of their wickednes of the Lord, which are mine enemies, and deuise my destruction with their deadlie slanders.

21 But thou againe o Lord God, grant vnto me this thing for thine owne names sake, that thou wilt deliuer me for thy great mercie.

22 For I am most miserable, and verie poore, and most deepe lie wounded in my heart.

23 I vanish awaie like a shadowe when the light goeth downe, and I leape here and there like a grasshopper.

24 My knees do faile for hunger, and my bodie is consumed, al iuice being wasted.

25 And, which thing is most greuous of al, they are so far off from being touched with anie drop of mercie, that contrariwise they take occasion hereof to raile against me: and if peradventure they see me, they wag their head in derision.

26 Helpe me o Lord my God, and deliuer me for thy singular clemencie.

27 Shew some notable worke, that al men may confesse that I am preserued, not by humane power, but by thine onlie helpe and patience.

28 Go to then, let these men curse me as long as they lust, so that thou do fauour me: they wil rise against me I knowe wel inough, but in the end they shal be ashamed of themselues, and I thy seruants, wholie addicted vnto thee, shal reioice.

29 Mine enemies, I saie, shal be cloathed with shame and reproch (which they haue wilfullie called vpon themselues) as with a garment.

30 But I praising God openlie, wil set forth his benefits exceedinglie, and wil praise him before al people:

31 Who standeth by the poore, that he may defend their life appealing vnto him, against vniust condemnations.

PSALME. CX.

The Argument.

I thinke that this most excellent and most pretious Psalme, may aptly be called an epitome of the Gospel promised, wherein trulie (although the Iewes, which were giuen up into a reprobate sense, go about to couer light with darkenes) these chiefe points of our saluation are declared, both with a great perswasorie, and a maruclous breuitie. First, the diuinitie of Christ, verse 1. as Christ himselfe doth interpret it, Mat. 22. 42, & c. For the verie enemies of Christ did not doubt, but he should be man, & that of the stocke of Dauid. Secondlie, his humantie, with his euerlasting power and kingdom, both in heauen and in earth, and also with the name which is aboue all names (the verie Godhead being excepted) and therefore the unitie of the person in both natures, besides that presence of his diuine maiesty, which Eutyches affirmeth, is in the same verse, in these words, Sit at my right hand as the Apostle doth interpret it, Heb. 1. 12. Thurdlie, the battels of the same King, and his victories against all his enemies, visible and invisible, in the last part of the same verse, as the Apostles interpret it, 1. Cor. 15. 24. and so forth, and Hebr. 10. 13. Fourthlie, from what time this King began his kingdom, verse 2, as Esau doth interpret it, Esai. 2. 3. and by the these hanging vpon the crosse, Luke. 23. 42. whereunto Pilate himselfe, though he thought no such thing, did subscribe it in three languages Fiftlie, a plain descriptiō of the true Church, that is to saie, of them that are set up against the enemies of this King, in the 2. verse. First, that they are a people which do obey willingly, and without dissimulation. Furthermore, like as soldiers are knowne by their liueries, or other cognisance, vnder whose standards they fight, euen so the armies of this most holie King are knowen by holines: and this holines without all doubt before God, is Christ himselfe, who is made vnto vs wisdom, iustice, sanctification, & redemption: & in whome we

are

are without spot or blot. But before men, the verie fruits of faith are the cognisance: the which thing the prophet declareth, borrowing the manner of his speech, of the ornaments of the priests and Levites, in the which chieflie, at their solenne feastes, they came forth everie one in their order. Thirddie, he signifieth that this beautie doth now lie hid under the crosse and miseries, whereunto the Church is subiect but that which we are, as is written 1. Iohn. 3, 2. shal appeare in that daie of the restoring of the Church, whereof Peter speaketh, Acts. 3, 21. & Paule, 1. Cor. 15, 28. In the fourth place, he compareth the assemblie of the godlie, how miserable so ever it is, with the armie of most chosen young men: that we may knowe, that the power of God is made perfect in our infirmities, the which power chieflie appeared in the first insuancie of the Christian Church being new borne, even with the great shame of those that succeeded afterwards. Finallie, at these things, so wit, both the Church it selfe, and al the gifts wherewith it is adorned, he saith, by a most excellent and apt similitude, that it is a dew falling downe from heaven, as out of the wombe of the morning: that is to saie, it is the meere and onlie gift of the free goodnes of the heavenlie father. Sixtie, a description most perfect of another office of Christ, that is to saie, of his eternal priesthood, confirmed by an oth: repeating also under the figure of Melchisedech, the coniunction of both the natures into one subiect, verse 4. of the which thing how manie and how great mysteries there be, it is declared in the 7. Chap. of the Epistle to the Hebrews throughout. Sevenschie, in the 5, 6, 7, verses, the battels chieflie of Christ himselfe, and afterward even of the Church which shal followe, from the beginning of the revelation of the gospel, unto the second coming of Christ, against al the most mighty Princes, and chieflie against Sathan, the Tyrant of this world: withst by the Monarch, whereof he speciallie maketh mention in the 6. verse, we had rather understand the Roman empire, and his image, even Antichrist. The which thing Daniel did expound more plainelie afterward, Daniel. 2, 44. and Iohn in the Revelations: when the triumph shal be so

much more glorious, both of the captaine, and also of the souldiers, as the battel hath more fore and longer continued.

THE PARAPHRASIS.

1 **O** Ther fathers in deed are the lords of their children, but this sonne that is promised vnto me is my Lord, being verelie the eternal God: & in that he is verie man also to be borne of my kindred, he shal be so highlie exalted of Iehouah, (which hath decreed this from al eternitie) that he shal sit at his right hand: that is to saie, that he shal haue rule and dominion ouer althings created, without anie exception. Yet wil there not want manie, and those most mightie enimies, which wil resist this King, but al their enterprises shal be in vaine. For the Lord wil cast them downe, and tread them al vnder his feete, not one being excepted.

2 And Iehouah wil giue vnto him in Sion this kingdome of euerlasting stabilitie ouer al the ends of the earth: yea, as I haue said alreadie, which shal be extended euen to the verie right hand of God, of the which kingdome the power shal be so great, that the more enimies it hath, the more excellent and more euident shal it be.

3 And the people which willinglie and obediently offer themselues to be gouerned by him, after infinite victories had ouer the enimies, in the daie that the King, when he hath overcome al his enimies, shal muster al his armies to make a triumph, shal appeare before him also in garments of triumph, which shal be holie, most pure, and most shining. Then, I saie, o king, thou shalt behold the multitude of thy most chosen young men, which the morning of that most heauenlie light hath brought forth vnto thee, by powring downe her most plentiful dew vpon the earth.

4 And doe not marnel that I haue made mention

on of holie garments. For al things shal heere be most holie, and separate altogether from al impuritie: for they shal be consecrate and made holie euen by him, that is both a mightie King, & a most holie Priest. For Iehouah hath appointed him to be a Priest also, & that with an inuolable oth, & hath made him, not like Aaron and his posteritie, euen mortal men offering transitorie things, but an eternal Priest, with a spiritual and most pure sacrifice, (to wit, himselfe) being once offered to reconcile his vnto God for euer, of the which eternal Priest, that great Melchisedech was a figure, as he is set forth vnto vs by Moses.

5 Wherefore, thou holie assemblie, with what stormes soeuer thou be tossed, be void of care, trusting vpon so great a King and Priest. For he wil alwaie be present with thee, and wil destroe in his anger those kings that strue against thee, at the verie time and moment, which he hath most wisely determined.

6 And hee wil bring into subiection vnto his kingdome the people far & wide, sauing his owne, and making an horrible slaughter of the rebel euerie where, and he wil ouerthrowe that monarch that ruleth so far and wide.

7 Yet shal he himselfe drinke also of the brooke before these triumphs, and shal suffer al the miseries of the most greuous battel, wherewith he may seeme to be swallowed and drowned: but it is so far off that he should hereby suffer anie detriment, that contrariwise by this same meanes, he shal lift vp his head most high, crowned with euerlasting glorie.

PSALME. CXI.

The Argument.

It appeareth that this Psalm, and certaine other that followe, which haue a common title Halleluiah, shew

that

ther they were written by Dauid, or by other prophets and singers, were set foorth for this purpose, that the people comming together to the temple, chieflie at the solemne feasts, should understand, that this is the end of sacrifices, and other holie rites, euen to praise God: not that the forgiveness of sinnes, and righteousness should be sought in those works: but that euerie one being admonished by those visible signes, should rise up by true faith to the verie things signified, (namelie, to Christ, and the benefits promised in him) and so should set forth the bountifulnes of God by an earnest confession of the same, which is the true use euen now also of the Christian assemblies and sacraments. And there be set forth in this Psalme, the goodnes of God, his wisdom and iustice to be considered: first, in the creation, ordering, and gouernement of the world: then, in that maruelous deliuerance out of Aegypt, and other further testimonies, whereby God did declare his singular fauour towards this people in diuers sorts: finallie, this Psalme is concluded with a most graue sentence, which is to be set against al the blasphemous words of wicked men, aduising this most comfortable doctrine.

THE PARAPHRASIS.

I Raise ye the Lord with the whole heart, o ye people that be gathered together and consecrate to him, to declare his benefits in this assemblie.

2 For the works of the Lord verelie are great, but onelie knowen vnto them, which are delighted in the consideration of them.

3 For a maruellous brightnes doth shine forth in his works, compelling the minds of al men that doe behold them, to giue him honour: and whatsoeuer the wicked doe prate, his most perfect iustice doth shew forth it selfe to be seene, in the gouernment of them.

4 But especiallie, that most mild and merciful
Lord

Lord hath appointed for vs this solemne memorie of his benefits.

5 For this is he, which hath ministred that meate sent downe from heauen, to those that feare him, whole fortie yceres long, and that orderlie measured to euerie familie: for he is neuer forgetful of his couenant.

6 Furthermore, by taking awaie those countries from the inhabitants, and giuing them in possession to his people, he declared in deede of how great power he is.

7 Certainlie, those things which he wrought for vs by his owne power, when we came ouer into these countries, doe declare both his most constant fidelitie in performing his promises most manifestlie: and also his iust seueritie in punishing wickednesse: and they doe prooue, that al those things remaine firme and stable, whatsoeuer he decreeth.

8 And we vtterlie grant, that these things, seeing they are directed by a most certaine and most right rule, are so established, that they can not once wauer, much lesse be altered or abolished.

9 Therefore he did not onelie bring in his people thither, but also did defend them in al dangers. For he so couenanted at that time with his people, that he did provide by certaine statutes for the keeping of his couenant. Finallie, his name is holie vnto his, but terrible to his enemies.

10 Therefore this is the chiefe point, and the verie summe of true wisdome, *To feare the Lord*. They certainlie are trulie wise, whosoever doe obeie his commandements: and his praise, though it be despised of the wicked, yet shal it remaine for euer.

PSALME. CXII.

The Argument.

Like as of necessitie they were diuerslie affected, which went vnto the temple, either in the solemne feasts, or at other

other times: euen so doe we see, that these Psalmes were applied to diuers ends, like as also the Apostle, 2 Tim. 2, 1. maketh foure kinds of publike prayers. This Psalme therefore pertaineth vnto those prayers, wherein we praye for deliuerance from those things that doe presse vs: although it is not writtten so much in forme of supplication, as of consolation, as though the Prophet should comfort and raise up the miserable and careful, that notwithstanding, they should couragiously go forward, and not be overcome with the greatnes of calamities, and so either despaire, or decline to wicked counsels, as it oftentimes falleth out in such distresse. And the promises pertaining to the commoditie of this life, are set forth to be considered against those temptations, for two causes especiallie. First, because we are verie oft tempted by Satan, by the losse, or by the endangering of temporal commodities. Against the which temptation, are verie aptlie opposed those promises which are directlie contrarie: furthermore, because the old testaments had those promises plainlie expressed. But surely it was neuer the meaning of the holie Ghost, to retaine the minds of the faithfull in the waiting for these things, seeing they were the pledges onlie of spiritual graces, and that with a condition annexed, so far as God did knowe them to be expedient, seeing these temporal things are neither absolutelie of themselves, nor necessarilie good. That great learned man Mollerus doth write verie aptlie, that this Psalme is a plaine commentarie of the saying of Paule, 1 Tim. 4, 8. Godlines hath the promise both of the present life, and of that which is to come.

THE PARAPHRASIS.

1 Blessed is the man, though manie thinke the contrarie, who fearing the Lord, doth obeie his commandements willinglie, and with al his power!

2 For his posteritie shal flourish: for God fauoureth the generation of the iust.

3 His

3 His familie is filled with riches, and the things that he hath iustlie gotten doe continue.

4 That meeke, merciful, and iust God, commandeth the light to arise vnto them that walke vprightlie, in the midst of the darknes of calamities.

5 A good man is also liberal, he lendeth, and governeth his things vprightlie and iustlie :

6 Wherefore he shal neuer fai, and his memorie shal be for euer :

7 He shal be shaken with no slanders, neither with anie euil tidings, but setting his hope vpon the Lord, shal constantlie confirme himselfe.

8 By this meanes his heart being staied, he wil couragiously wait, whilest that he see his aduersaries suffer the iust reward of their wickednes.

9 In what state soeuer he is, he continueth to be liberal vnto the poore, and remaineth iust : wherefore, he is increased dailie more and more with glorie and honour.

10 The wicked seeing this his felicitie, wil be greatlie grieved, and wil gnash with their teeth: but they shal consume awaie, al their enterprises being brought to naught.

PSALME. CXIIL

The Argument.

The Levites, which were appointed to sing, do exhort themselves mutuallie in this Psalme, to praise the love of God towards man, testified by manie benefits, that he doeth toward the miserable and poore, such as were Ioseph, Moses, Dauid, and Daniel: vnto the which examples, doubtles this Psalme hath respect: Like as that which treateth of the barren women, where is to be referred to Sara, Rebekah, Anna. But in the verie beginning straightwaies we are admonished, that these praises are then onlie accepted, when they proceed from the seruants of God, and are given to that true God, as he openeth himselfe in his word: for this is meant by the name of
Ichousab.

Iehouah. And seeing that the Levitical priesthood is taken away, and al we Christians are now consecrate to offer this sacrifice of praise before the throne of God, it appeareth that this exhortation doth appertaine to al Christs Church.

THE PARAPHRASIS.

Praise ye, praise ye, I saie, ô ye seruants of Iehouah, the name of Iehouah.

2 Let the blessed name of Iehouah be praised now and for euer.

3 For most iust causes of praising and giuing vnto it al laud do declare themselues, from the rising of the sun euerie-where vnto the setting of the same.

4 The Lord doubtles hath a more high dominion than al the Gentiles, and also he exalteth his glorie about the verie heauens.

5 Is there anie like vnto the Lord our God, which sitteth most gloriouslie in a most high place?

6 And yet doth abase himselfe so lowe of his infinite goodnes, that he beholdeth & gouerneth both the things that are done in heauen and in earth.

7 Wherefore this is he that raiseth vp the abiects, and exalteth the miserable, lieng in the dunghils:

8 Whome he placeth among the princes, among the princes, I saie, of his people.

9 Finallie, he causeth that they that were barren before, and without comfort, suddenlie being made mothers of manie children, were filled with ioie.

Praise ye the Lord.

PSALME. CXIIII.

The Argument.

It is probable, that this elegant and excellent Psalm, was sung especiallie in the feast of the passeouer, which was appointed peculiarie to celebrate the deliuerance out of Aegypt, and the bringing in of them into the land of promise: the which things, seeing they were the figures of

N I.

that

that true and euerlasting deliuerance by Christ, from the most miserable bondage of Sathan, sinne, and death, and of the bringing of vs into the verie heauen, it is plainlie perceived how much more we, than the old people, are bound to celebrate so great mercie of God, especially in our holie feast of thankesgiuing.

THE PARAPHRASIS.

1 **W**hen Israël came out of Aegypt, euen the posteritie of Iacob from that cruel people,

2 The Lord did consecrate Iudah to himselfe, and Israël for a people, ouer whome he would chiefe rule.

3 The sea did flie at his sight, comming soorth of Aegypt, least it should hinder his passage, Iordan drining her waters backward, made it selfe passable, that he might come ouer.

4 The verie mountaines (the tops of the rocks as it were the hornes of rams beating together) and the hils like lambes did leape.

5 And wherefore, o sea, diddest thou flie? wherefore, o Iordan, diddest thou drue back the waters?

6 Wherefore ye mountaines like rams, and why did ye hils like lambes so leape?

7 Verelie it was meere that thou, o earth, shouldst tremble at the sight of the Lord, going before his people, at the sight, I saie, of the God of Iacob,

8 Who turned the rocke into pooles, euen the head rocke into flowing waters.

PSALME. CXV.

The Argument.

This Psalm doth containe an example of publike prayer conceined with great boldnes for the preservation of the Commonwealth against prophane nations, though it is not euident what battel this was, and to what time this Psalm is to be referred. I do applie it to the history of Iehosaphat, 2.Chron. 20. or else suppose that it was indited

indited for the Church generallie to some such use. Now besides manie excellent sentences, it containeth a notable comparison of the true God with the false: and it teacheth furthermore verie plainlie, that the last and chiefe end of our prayers ought to be, not anie commodities of our owne, but the onlie glorie of the true God.

THE PARAPHRASIS.

1 **T**Hat we desire deliuerance out of this peril of thee, o Lord, be it far from vs, that we should aske it as due vnto anie righteousness of ours, neither that anie glorie or dignitie should arise thereof to vs: but that rather thou shouldest provide for thine owne name, that is to saie, that it may appeare plainlie thereby how liberal thou art in promising, and how true in performing thy promises.

2 For I beseech thee, why doest thou suffer these men anie longer to aske in derision, Where is their God?

3 Our God, o cursed men! of whome ye demand where he is, is in the heauens, indued with far greater maiestie than anie earthlie prince, by whose power, and also most free wil, al things were created in the beginning, and are euen now gouerned.

4 But your idols, if the matter be considered, are gold and siluer, and therefore dead things without al sense: but if regard be had of the workmanship, they are made by the hands of men:

5 They haue a mouth, and are dumbe: what can they then answer you? they haue eies, and are blind: what can they then see what is done here?

6 They haue eares, and are deafe: wherefore then do ye powre out prayers vnto them? they haue noses, and smell nothing: wherevnto then serueth the perfume and smell of sacrifices?

7 They haue hands, but touch nothing: what can they then giue you? they haue feet, and can not go:

n. 2.

how

how then can they make haste to helpe you?

8 And to speake al at one word, what letteth it, but that you your selues that worship them, be as witlesse and senselesse as the verie stocks & stones in whome ye trust.

9 But thou Israēl trust in the Lord, the sure shield and defender of al them that put their trust in him.

10 Thou chieflie the offspring of Aaron, which ought to go before others, both in doctrine and example, trust in the Lord, the sure shield and defender of al that put their trust in him.

11 Finallie, how manie soeuer do professe to worship Iehouah, trust you in the Lord, who is the shield and defender of them that fixe their hope in him.

12 The Lord (doubt ye not) careth for vs, he wil blesse, he wil blesse the posteritie of Israēl, he wil blesse the kindred of Aaron.

13 The Lord is bountiful toward his true worshippers, both toward the noble, and also the most abiect.

14 He wil heape you, euen you, I saie, and your posteritie, with new benefits more and more.

15 For the Lord, which hath made the heauen and the earth, hath receiued you into his fauour.

16 And he inhabiting those most high heauens, from whence he ruleth al things, hath granted the vse of the earth, and of infinite good creatures, wherewith he hath adorned it, vnto men of his singular liberalitie:

17 Euen for this purpose, that they should publish his glorie in the earth, the which thing verelie the dead can not perfourme, vnto whome death it selfe, taking awaie the vse of the tongue, hath inioined silence.

18 Deliuer vs therefore, ô God, that we may sing foorth thy glorie both now being aliue, and for euer. Praise ye the Lord.

PSALME.

PSALME. CXVI.

The Argument.

Whether we refer this Psalm vnto Dauid, whom we certainly knowe to haue bene maruellouslie deliuered oftentimes by the Lord, from most present death, and also from most great anguish of mind, or to anie other: it containeth an example of a singular thankesgiuing, whereby we may vnderstand how far sometime the best, and most vpright men vse to be cast downe, and vnto whom in such case we must flie: finallie, how happie an end there shal be of al temptations, so that we refraine our impatience by the bridle of faith.

THE PARAPHRASIS.

- 1 **A**L my loue is in the Lord, hearing the voice of my praier,
 2 And giuing attentiuie cares vnto mee: wherefore also I wil cal vpon him so long as I liue.
 3 Behold, I was bound in the chaines of death, the verie anguish of the graue held me, being ouercome with the sorrowes of my heart.
 4 Then I called vpon the name of the Lord, I beseech thee, o Lord, said I, deliuer my most miserable soule.
 5 And what else should I say here, than that which I streightwaies prooued in deed & verelie, that God is verie mild toward his, and verie iust in performing his promises, and that our God is most merciful:
 6 And that the Lord finallie doth defend those that walk plainlie & vprightlie, because he did help me so readilie, when I was brought to extremitie.
 7 Go to therefore, o my scellie soule, returne now vnto thy selfe, and take rest, seeing that so notable a change of thy state is wrought by the Lord.
 8 For thou, o Lord, hast deliuered my life from death, thou hast staid the teares of mine eies, thou

hast established my feete, that I did not fal.

9 So that I may walke now safe and sound before thee among the liuing.

10 For I beleueed the promises of the Lord, and therefore did I speake, euen my faith ministring voice and words to me, being most sore oppressed with sorrowe.

11 For I grant that I was so far cast downe, that I knewe not whither to turne me: and finding no staie anie-where, did decline vnto this, that I iudged with my selfe, that both the very men, and whatsoever they do, is nothing.

12 But, O Lord, this most dangerous temptation being ouercome by thy power (for how can that thing be vaine, which is taken in hand by thine appointment? or how can they be nothing with thee, vpon whome thou hast bestowed thy grace?) what shal I giue againe vnto thee for al thy benefites, which thou hast bestowed vpon me?

13 Verelie I wil take in my hands the cup of thankful sacrifice, and calling vpon thee by name, O Lord, I wil testifie openlie, that I knowledge this deliuerance to be of thee.

14 And those things which I vowed vnto thee, O Lord, when I was in danger, wil I now paie in the presence of al the people.

15 I acknowledge therefore, and professe as the truth is, that thou doest not despise those to whom thou hast once bin beneficial, but louest them most deere, and that thou wilt in no wise vnadvisedlie destroe them.

16 Verelie therefore I am thy seruant, thy seruant, I saie, euen thy bond seruant, and therefore hast thou broken the bonds wherewith I was bound.

17 And I againe, as is meete, doe render vnto thee this sacrifice of praise, and cal vpon thy name.

18 I paie the vowes vnto thee, which I haue promised, before the whole assemblie of the people:

19 And

19 And that in the courts of thy house o Lord,
and in the iniddest of the citie Ierusalem. Praise ye
the Lord.

PSALME. CXVII.

The Argument.

The vocation of the Gentiles is prophesied in this most short, but verie excellent Psalmc, as Paule interpreteth it, Rom. 15, 11. And also the summe of the Gospel is declared, namelie, the giuing of the grace and truth, as Iohn doth expound it, Iohn. 1, 17. and the end also, namelie, the worshipping of God in spirit and truth, that we may knowe that the kingdome of Messiah is spiritual. Finallie, we are here taught, what is the office of the subiects of this kingdome, and what good things they ought to waite for.

THE PARAPHRASIS.

1 **P**raise ye now the Lord o al ye Gentiles, casting awaie al your fained Gods, and al ye people set forth his praise.

2 For now at the length that his great mercie hath ouercome, and is powred downe vpon vs, and the truth of that eternal saluation promised of the Lord, is now perfourmed. Praise the Lord.

PSALME. CXVIII.

The Argument.

I do agree vnto them that attribute this excellent Psalmc vnto Dauid, and do suppose that it was written at the first beginning of his kingdome, when the nations about him were readie to invade him, either in the feast of passeouer, or in the feast of the Tabernacles: both that he might giue thanks to God, after he had ouercome so manie difficulties, and also that they which had so long resisted him, might knowe that they resisted God: and again, that the whole people might so much the more willingly receiue the king that was giuen them fro heauen.

And it appeareth, that Dauid so wrote these things of himselfe, and of things that were past, that they did chieflie appertaine to the Messias, of whome he was a figure, *Esaie. 8. 14. and 28. 16. Math. 21. 42. Acts. 4. 11. Rom. 9. 33. Ephes. 2. 20. 1. Pet. 2. 7.* And Ierome witnesseth, that this Psalm was thus expounded in the synagogues by the ancient Iewes: the which thing is manifestly confirmed by those ioyful acclamations of the people, taken out of this Psalm, when as they receiued him at his last entrance into the citie: whom soone after, at the perswasion of the praestes and elders, they refused with so great outrage. And the same state that was then of the head, must be now also of the members: so that it is no maruel, though the godlie professors of the truth be reiecte as blasphemers and Heretikes, euen of those which would be counted the chiefe builders of the Church, and at length also to be deliuered vp to Pilates to be crucified: but yet againe, that corner stone can neuer be ouerthrowne, nor yet the building that is builded upon it, can by any force, policie, or subtiltie, be destroyed.

THE PARAPHRASIS.

1 **O** H! acknowledge and declare ye openlie that the Lord is good, for his bountious goodnes is for euer.

2 Let Israëll now confesse this thing, for his bountious goodnes is for euer.

3 Let the stocke of Aaron now confesse this, that his louing kindnes is perpetual.

4 Let al the sincere worshippers of the Lord now confesse this, that his louing kindnes is perpetual.

5 I doubtles, being a notable example of his vn-speakable bountie, haue not ceased, as ye knowe, to call vpon him, in my greatest extremitie: and he (as ye your selues see) hauing heard me, hath exalted me into this most large roome.

6 Wherefore, I hauing experience that the Lord
worketh

worketh for me, and that he is so neere at hand vnto me, God forbid that I should feare the power or the threats of anie man.

7 For the Lord himselfe is the chiefe leader of those that helpe me, so that I can not doubt at al, but that I shal see with these mine eies those enemies which remaine, iustlie punished of him.

8 Oh! how far better is it to trust in the Lord, than in man :

9 How far better is it to trust in the Lord, than in anie men, how excellent soeuer they be :

10 Behold, manie nations compass me about, but I, calling vpon the Lord, shal most vndoubtedlie destroye them.

11 They compass me in, I saie, they beset mee round about: but calling vpon the Lord, I shal most vndoubtedlie destroye them.

12 Mine enemies in great multitudes compass me like swarmes of bees, but I shal forthwith stille them, as though they were cast into the fire, and calling vpon the Lord, I shal most vndoubtedlie destroye them.

13 For in deede before, the most cruel enemye did so sore thrust at me, that I seemed euen now readie to fall: but as I was falling, the Lord supported me.

14 Therefore I account him mine onlie strength, I knowledg him to be my sauour, and praise him in my song.

15 Hereof come those voices of those that sing and reioice together with me, out of their tabernacles, Now doubles the Lord hath aduanced the power of his most strong right hand.

16 The Lord hath now exalted that his right hand, Now the Lord hath shewed forth the power of his most strong right hand.

17 Behold me then that am yet aliue, and about to set forth the workes of God.

18 For though he hath stricken me verie sore, yet hath he spared my life.

19 I praie thee therefore, let that gate now at the length be open vnto me, which onlie the louers of righteousness must go vnto, that I being entred thither, may praise the Lord.

20 For it is consecrate vnto the Lord, therefore is it open to the iust alone.

21 Here wil I praise thee, o Lord, because thou giuing care, hast deliuered me.

22 For the stone which the verie chiefe builders haue so stubbornlie as yet reiecte as nothing fit, is not onlie now counted in the building, but euen as a principal, it vpholdeth the whole weight of the verie building.

23 Verelie it is a worke of God in deede, which maketh al the beholders thereof to be amazed.

24 Go to then, seeing the Lord hath commanded this most ioiful daie to shine vnto vs, let vs passe it wholie in mirth becomming Saints.

25 I beseech thee, o Lord, preserue the King that is giuen vs from heauen: I praie thee, I saie, I praie thee, o L O R D, giue the King al prosperitie.

26 Let him haue prosperitie and blisse, that cometh to gouerne vs in the name and commandment of G O D, we wish prosperitie to you also that are the neerer inhabitants of the house of the Lord.

27 Iehouah is the onelie God, who shineth vnto vs: bind ye the lambe with cords that is brought to the hornes of the altar.

28 Thou art my God, I wil praise thee: thou art my God, I wil sing thy praises most lowd.

29 Confesse that the Lord is exceeding good, for his bountious goodnes is euerlasting.

PSALME. CXIX.

The Argument.

This is the principal end of this Psalm (which the long

it is, the more excellent it is: and it is written with two and twentieth Octonaries, that is, euerie part hauing eight verses, whereof euerie one beginneth at one particular letter of the Hebrue alphabet) that men might be entised to the careful studie of the heauenlie doctrine. And the whole treatise is set forth, partlie generallie of absolute and certaine positions or sentences: and partlie of special and more particular considerations, the Prophet sitting downe himselfe for example to them that he teacheth, and mixing praier, complaints, comforts, and thanksgiuings, throughout the Psalme. And the whole doctrine may be brought to these foure principal heads. 1 That those things are signified by the name of the heauenlie doctrine, which are reuealed of God himselfe, and comprehended in the holie scriptures: whether we vnderstand that part which commandeth that which wee ought to do, and forbiddeth the contrarie, the name of the Lawe being taken in a more streight signification: or whether we vnderstand that other part, wherein it is taught what wee must beleue to saluation, the which we call the Gospel. 2 That this doctrine is declared from heauen, not that wee should comprehend it in our vnderstanding onelie, but that euerie one should folowe it with an earnest care, without fainting, as the rule of his whole life. 3 That we may be both willing and able to embrace and folowe it, wee must of necessitie praye for the spirit of God, which may both drive awaie darkenes from our vnderstanding, and amend our affections that are wholie corrupted. 4 Though the world being terrified, partlie with the feare of dangers, partlie with the greatnes of calamities, and partlie also deceiued with a feined shew of profit, doth rather go some other waie: yet they onelie do wiselie, which sticke vnto that waie which is set downe in the word of God, what difficulties so euer do offer themselves in this life, so that at the last they shal haue the fruition of true and everlasting life..

THE PARAPHRASIS.

Offonarie. I.

1 **O** Blessed are they that are of an vpright and blamelesse life, who walke after the rule of the doctrine prescribed by the Lord!

2 Blessed are they, I saie, who do obserue that which he hath testified to please him, who do seeke him sincerelie and carefullie.

3 Doubtles they are not giuen to wickednes, neither bend themselues to vnrighteousnes, which folowe the waie that he sheweth.

4 For neither hast thou, o Lord, commanded anie thing vnadvisedlie, either as things that we should onlie vnderstand, or idlie consider: but thou hast commanded that they should be obserued and kept with al diligence.

5 And would to God that my manners might so be ordered by thy gouernement, that I might most constantlie perseuere in keeping most carefullie thy statutes!

6 For then shal al things go wel with me, when I shal turne the cies of my mind vnto al thy commandements.

7 For then verelie shal I onlie worship thee rightlie and purelie, when I do not folowe this or that manner of worship, but shal learne thy most iust lawes.

8 Therefore am I fullie purposed to keepe thy statutes: and thou neuer forsake me when I am in distresse.

THE PARAPHRASIS.

Olo. II.

9 **I** Praie you by what meanes can the youth, which of it selfe is headie to al kinde of vice, purelie and holilie direct his manners: euen if he obserue diligentlie those things which thou hast spoken
vnto

vnto vs.

10 I certainelie do seeke thee with my whole heart, and thou which hast wrought this wil in me, staie me furthermore, least I being drawne awaie with anie euil affection, do wander from thy precepts.

11 I do beare thy word that is laide vp in my heart like a pretious treasure, least I offend thee in anie matter.

12 But except thou thy selfe o Lord, that art greater than al praise, hadst bin my maister and instructor, trulie I should nothing haue preuailed: therefore teach thou me thy statutes.

13 Then euen I speaking openlie, wil shew forth the lawes that are set downe by thy most holie mouth.

14 I take much more pleasure of this one thing, that I may keepe that waie which thou hast testified to please thee, than if I had attained al the treasures of al men.

15 Therefore wil I meditate thy commaundements continuallie, and wil applie my whole mind to obserue thy waies.

16 I wil delight my mind, I saie, in thy statutes: neither wil I at anie time forget thy words.

THE PARAPHRASIS.

Oſeo. III.

17 **B**UT thou, o Lord, continue to embrace me againe thy most bound seruant, with the same fauour, that I ouercomming al difficulties, may remaine to obserue those things which thou hast spoken vnto vs.

18 Roll awaie that vaile, which taketh awaie from the cies of my mind al the vse of the true light, that I may behold those vndoubted wonderful secrets, which do shine foorth of that thy heauenlie doctrine.

19 For

19 For I am a stranger in the earth, striving to go to another place, euen to that better heauenlie life: wherefore I beseech thee, hide not from mee thy precepts, which verelie leade vs thither.

20 For I am so inflamed wholie with great desire of knowing and keeping thy lawes, both in prosperitie and aduersitie, that this zeale consumeth me.

21 Thou vset to rebuke & to destroie the haughtie persons, and such as stubbornlie strue against thee: and they are worthilie appointed to destruction, whosoever refuse thy precepts.

22 But these notwithstanding vse to reproch me with al kind of contumelie, but thou remoue these things far from me, because I do folowe thy wil, that thou hast testified vnto vs.

23 For euen the princes and the great men also, assembling themselues together, do take counsel against me, and slander me: but I giue my selfe wholie to meditate thy statutes, whilst they thus deale with me.

24 These are my delightes, these are the men whose counsel I vse.

THE PARAPHRASIS.

Oſo. IIII.

25 **Y**Et I confesse, that I can not be but tormented most greeuoullie, with so manie vnderfuered iniuries, so that I may seeme now without life, and fastened to the graue: but restore thou life vnto me, like as thou doest promise this thing by thy word, whereof onlie I aske counsel and comfort.

26 For I do vse to open al mine affaires vnto thee, and thou didst neuer faile me asking counsel of thee: therefore teach me thy statutes more and more.

27 Grant I saie, that I may dailie knowe in these difficulties, what waie is agreeable to thy commandements, and that I may rest in the consideration of

of that maruelous wisedome which shineth foorth in them.

28 For it is necessarie so to do, for I wholie melt awaie for sorowe: raise me now vp therfore that am fallen downe, as thou hast promised by thy word.

29 Remoue thou far from me whatsoeuer things may drawe me awaie from truth and right, and rather graunt thou me, that I may hold the waie prescribed by thy doctrine.

30 For I haue chosen this as the true waie, and I do prefer this before al other things.

31 O Lord, I endeavour my selfe I saie, to cleaue fast vnto those things which are approoued by thy testimonie, of the which my purpose, grant I beseech thee, that I do neuer repent.

32 And I being drawne foorth of these streightes by thee, as it were into a most broade place, wil finish the whole course of my life by the direction of thy precepts.

THE PARAPHRASIS.

Psalm. 119.

33 **T**Each me o Lord, the order of life set foorth in thy decrees (of the which I was not able of my selfe once to thinke) that I may keepe it to the ende.

34 Graunt that I may thoroughlie knowe thy doctrine, the which I may obserue and keepe with al my heart.

35 Direct me also that am entred into the waie of these thy precepts, for there is nothing wherein I more delight.

36 I beseech thee to turne my minde from filthie lucre, which of it selfe would run a contrarie waie, and incline it to embrace those things which thou testifiest to please thee.

37 Keepe backe mine eies also, that they be not decciued, by the enticing shew of most vaine things,

things: but rather bring me into the true life, following thee my guide.

38 And establish vnto thy seruant in deede, that which thou hast promised in word to them that feare thee.

39 Turne awaie that reproch, which I do not feare without cause: for thy lawes are good, and therefore it were wickednes to condemne the loue of them in me.

40 Behold, I desire nothing more than thy commandements: and keepe thou mee safe against al dangers, for the mercie that thou hast promised.

THE PARAPHRASIS.

Octo. VI.

41 **G**Raunt o Lord, that I may proue by experience also, that thy manifold mercie, and deliuer me as thou hast spoken:

42 That I may haue what to answer them, who do therefore reproch me, because I do depend vpon thy word.

43 Suffer not, I beseech thee, that I being overcome with their injuries, or with impatience, should speake anie other thing, but that thy word: neither suffer that I being destitute thereof, should vtterlie be dumbe. For I do waite whilest thou execute such punishment vpon these wicked men, as thy lawes do threaten.

44 And whatsoeuer they do deuise against me, I wil keepe the doctrine which thou hast giuen vs alwaie and for euer.

45 Wherefore I, going as it were in a most large waie, wil liue at hearts ease with a quiet minde, being addicted wholie to thy commandements.

46 Furthermore, I wil boldlie dispute of those things, which thou hast testified vnto vs, euen before kings.

47 And I wil delight my selfe with thy commandements, a thing that is most deare vnto me.

48 I wil hold with both mine hands thy commandements, which are most ioiful vnto mee I saie, and wil neuer cease to meditate thy statutes.

THE PARAPHRASIS.

Ps. VII.

49 **G**Raunt that I may by experience perceiue, that thou art mindful of those things, which thou hast spoken vnto me thy seruant, and hast commanded me to trust in.

50 For in al my miseries this is mine onlie comfort, euen thy word, by the helpe whereof, I being almost dead, am restored to life.

51 For although these arrogant men do deride me therefore, yet notwithstanding I decline not from thy doctrine one iot.

52 And I calling to memorie how thou hast punished such kinde of men, do take great comfort thereof.

53 Yet do I greatlie feare, when I behold these despisers of thy doctrine, which haue the same punishments hanging over their heads.

54 Furthermore, it is so far from me, that I being an exile should despaire, that contrariwise I am occupied in singing thy praises, taking the occasion of thy statutes.

55 Yea, euen at midnight also, setting aside al other cares, beeing mindful of thy name, I do watchfullie thinke how I may keepe thy doctrine.

56 And this do I attribute to this cause, that I labour to keepe thy commandements.

THE

THE PARAPHRASIS.

Oſſo. VIII.

57 **L**ET other men gape after what things they
lust, I do account al my riches to be set in this
ô Lord, that I may obeie those things which thou
haſt spoken vnto vs.

58 I do powre fourth praier before thee with-
out anie dissimulation; and as thou haſt promised
with thy mouth, haue mercie vpon me.

59 I am not of their number, who haue no regard
whether they walke in the right or wrong waie be-
fore thee: but I haue searched carefullie what way
I should keepe, and I haue fastened my steps in
those pathes, the which thou haſt testified to please
thee.

60 Neither haue I staied, when I did knowe the
matter so to be, but haue streightwaies bent my
selfe to obserue thy commandements.

61 And although the wicked haue conspired a-
gainst me, and spoiled al my goodes, yet do I not
forget thy doctrine.

62 No, I do arise vp at midnight, when others do
soundlie sleepe: and I do cal to memorie the ex-
amples of punishment, which thou haſt executed
vpon such wicked men.

63 But if I do knowe anie that feareth thee, and
that keepeth thy statutes, I iolne him to my fe-
lowship.

64 O Lord, who leauest no inhabitants of the
earth voide of thy benefites, I desire this one thing
of thee, that I may learne thy statutes by thine in-
struction.

THE PARAPHRASIS.

Oſſo. IX.

65 **T**Hou haſt dealt faithfullie, I grant with thy
seruant, as thou haſt promised by thy word.

66 Yet

66 Yet is there a further thing that I must desire of thee, euen that thou wouldest teach me that true knowledge, ioined with such a iudgement, whereby I may discerne al things aright, as it were by tasting a sauourie thing: because I depend of thy commandements.

67 Before I was tamed by thy rod, I was wanton, wandering to and fro: but now haue I learned to obeie thy commandements.

68 But againe, I beseech thee, which art most mercifull and liberal, that thou wilt teach me these same statutes.

69 Surelie there is no kind of flaunder, nor anie manner of deceit, which these men of desperate boldnes haue not practised against me, who could neuer yet bring to passe, but that I endeououred my selfe to keepe thy commandements with my whole heart:

70 And they thus abusing their prosperitie, and thy liberalitie, became foolish and witleffe, euen their senses as it were dilled with fumes: but I delight my selfe in the meditation of thy doctrine.

71 I grant therefore, that it was to my great commoditie, that I being tamed by these miseries, shuld prooue more meete to vnderstand thy statutes.

72 For the doctrine which thou hast deliuered by thy mouth vnto vs, is far aboue al heapes of gold and siluer.

THE PARAPHRASIS.

Ole. X.

73 **T**Hou, who once hast made man, and formed him with thy hands, and therefore canst onlie restore him againe, being vtterlie destroied of himselfe, grant me vnderstanding, that I may learne al thy precepts.

74 For so shal it come to passe, that al which feare thee shal mightilie reioice, when they shal see

See me resting vpon thy word to haue attained this benefit of thee.

75 For I haue learned by experience, o Lord, that thou doest nothing vniustlie : and in that thou hast dealt with me so hardlie, thou hast done nothing repugnant to thy truth.

76 But I beseech thee, that thy mercie may be readie to comfort me, the which thou hast promised to thy seruant.

77 Let thine vnspeakeable mercie, I saie, be present, that I may reuiue, seeing thine onelie doctrine delighteth me.

78 Let these cruel men be ashamed, and frustrate of their purposes, who haue dealt so frowardlie with me, and that without my deseruing : and I wil with so much more willing mind wholie applie my selfe to meditate thy commandements.

79 So shal it come to passe, that they which feare thee, and which vnderstand thy testimonies, wil ioine themselues to me.

80 Wherefore graunt this vnto me, that I may knowe and keepe thy commandements with a pure heart, that I be not ashamed.

THE PARAPHRASIS.

Otho. XI.

81 **A**L my courage faileth me, whilest I wait for the deliuerance promised by thy word, which is deferred.

82 My verie eies doe faile me, whilest I lift them vp to behold those things which thou hast spoken vnto me : and oftentimes I breake soorth into this voice, Ah alas ! when wilt thou once comfort me ?

83 Wherefore I became like a bottle dried in the smoke, through sorrowe and mourning : notwithstanding yet I haue not therefore forgotten thy statutes.

84 Ah ! how long shal these things endure ? and when

when wilt thou once decree iust punishments against them that persecute me ?

85 For they haue euen digged pits to catch me, the which thing thou hast plainlie forbidden in the doctrine that thou hast giuen vs.

86 But whatsoeuer they enterprise, whether by force or craft, the thing it selfe shal declare, that it must needs be stable and true, whatsoeuer thou hast commanded. Onelie helpe thou me that am most vnworthilie oppressed.

87 For although those men haue cast me downe to the ground, and almost brought me to nought: yet haue I not forsaken thy commandements.

88 Restore me to life therefore for thy singular bountie, that I may most carefullie obserue those things that thou hast testified by thy mouth.

THE PARAPHRASIS.

Ode. XII.

89 **A**ND why should I doubt, oh Lord, of the certaintie of thy promises: whereas I see in that thing, in the which, though it be a most mightie worke, yet is it of far lesse importance, than the saluation of thy people, in the frame of the heauen (I meane) that there is as it were ingrauen a sure stabilitie of that thing which thou hast once spoken. Wherefore, though the companie of the godlie be tossed with infinit tempests vpon the earth, yet shal it be firme and stable, the which thing thou hast opened by thy word, to be determined by thee, of the euerlasting rest thereof in the heauens.

90 Surelie thy truth shal faile in no age: for euen that bodie of the earth doth so remaine, as it was established by thee vpon her foundations.

91 And al these things doe so continue, as they were ordeined and appointed by thee from the beginning, obeieing thee doubtles as their Lord.

92 But if I had not learned these things of the doctrine

doctrine that thou hast deliuered vnto vs (whereof
doubtles I did take a maruellous pleasure) verelie
I had perished alreadie, being ouerwhelmed with
calamities.

93 Therefore be it far away from me, that I should
forget thy commandements at anie time, vnto
whome I confesse that I doe owe my life.

94 Saue me therefore seeing I am thine, and a di-
ligent obseruer of thy statutes.

95 For the wicked do labour for this with al their
power, that they may destroie me: but I giue my
selfe wholie to consider those things which thou
hast testified vnto vs.

96 For I see al the most absolute & perfect works
to come to an end, onelie thy precepts are prolo-
ged without measure, and without anie end.

THE PARAPHRASIS.

Os. XIII.

97 **O** How do I loue thy doctrine! surelie I con-
sume whole daies in meditating of the same.

98 And I doe find by experience that I haue not
done this in vaine: for I haue prooued to be much
wiser by thy precepts than al mine aduersaries, of
how great dignitie or authoritie soeuer: for I haue
obteined a wisdom that wil neuer forsake me.

99 Yea, thou hast made me better learned than my
verie teachers and maisters, euen because I haue
giuen my selfe wholie, not to mans inuentions, but
to meditate those things onlie, which thou hast gi-
uen vnto vs for sound learning.

100 Finalie, I was more skilful than anie of the an-
cient, euen because I was bent, not onlie to knowe
thy comandements, but also to keepe them indeed.

101 For I held backe my feete, that I should not
go the way that leadeth vnto euil, but that I should
alwaies rather hold the waie, which thou hast
taught vs by thy mouth.

102 Neither

101 Neither did I turne from thy lawes, but rested
vpon thee, my teacher and admonisher.

103 And surelie I felt thy words more pleasant
and sweet to my mouth, than if I had tasted honie.

104 Finallie, thy precepts haue taught me true
wisedome, and therefore I abhor the other rules of
the order of life, as wicked and false.

THE PARAPHRASIS.

Oeto. XIII.

105 **W**herefore that thy word hath bene and
shal be like a torch shining before me as
I go, and as a light shewing my path vnto me.

106 For so haue I sworne, euen by an oth, that I
would doe, and that I would keepe thy most iust
lawes, the which thing I wil perfourme in deede.

107 And thou againe, O Lord, keepe me safe which
am maruellousslie vexed, as thy word promiset.

108 O Lord, let the vowes and free promises of my
mouth be accepted of thee, and teach me thy lawes
more and more.

109 Behold, my life is exposed to al casualties, as
though I did carrie it in my hand: yet haue not I
forgotten thy lawe.

110 The wicked haue laid snares for me, yet haue
not I wandered from thy precepts.

111 Those things that thou hast testified vnto vs,
are in the stead of an euerlasting inheritance that
can neuer be alienate, neither doe I take anie plea-
sure anie where, but of them onelie.

112 Finalie, I haue bound my whole hart for euer,
euen to my last gaspe, to obserue thy statutes.

THE PARAPHRASIS.

Oeto. XV.

113 **I** Abhorre the wauering and wanderers to and
fro in religion, and I account thy doctrine
most deere.

114 Thou

114 Thou art my refuge, where I may hide my selfe: thou art my shield, whilest I rest vpon those things that thou hast said vnto me.

115 Hence from me ye wicked, that I may keepe the precepts of my God, so much more purelie.

116 Vphold thou me, ô Lord, as thou hast promised to doe, (otherwise I perish) and doe not shame me, by making my hope frustrate:

117 But rather strengthen thou me, that I safelie escaping, may applic my selfe continuallie to thy statutes with great ioie.

118 For verelie thou doest tread vnder soote prostrate vpon the earth, al them that go astraie from thy statutes, and their craft doth vanish.

119 Thou doest cast awaie, I saie, al the wicked (whereof this world is ful) like drosse: therefore is nothing more pleasant vnto me, than the testimonie of thy wil.

120 Yet doe I wholie tremble for feare of thee, and for that thy seueritie against the wicked.

THE PARAPHRASIS.

Oslo. XVI.

121 **L**Et them shameleslie imagine what they lust, I haue so behaued my selfe, that no man can worthilie complaine of me, that I haue committed anie thing against him contrarie to right and equitie: doe not deliuer me therefore, I beseech thee, to the lust of the slanderers:

122 But rather laieng a pawne for my sake, regard that I be not oppressed by these proud men.

123 For my verie eies do faile me, waiting for the deliuerance alreadie promised vnto me, and for the perfourmance of thy most iust word.

124 Neither when I desire this, doe I desire anie thing that I haue deserued: but this one thing rather, that thou wouldest haue mercie vpon me thy poore seruant, and teach me thy statutes.

125 Go to, I beseech thee, seeing I am thy bond-servant, grant this vnto me, that I may vnderstand and embrace those things that thou hast testified vnto vs, so as it is conuenient.

126 For the time it selfe requireth, o Lord, that thou laie thy hand to the worke, seeing that these men haue vtterlie ouerthrowne thy doctrine.

127 But contrariwise, thy precepts are more precious vnto me than anie gold, how much soeuer.

128 For I doe affirme, that al thy commandements are a most certaine rule of equitie, and I abhor as a thing appointed to deceiue vs, whatsoeuer leadeth vs from them.

THE PARAPHRASIS.

Ose. XVII.

129 **O**H the maruellous things that are comprehended in those words that thou testifiest vnto vs! so that I haue most iustlie giuen my selfe wholie to consider them most attentiuely.

130 For vnto them that enter within the threshold onelie to heare thee, a certaine vnspeakeable light doth offer it selfe to be seene, not so much dazeling the minds with glittering, as lightening them with a ioiful brightnes, and instructing them (that knowledge their owne ignorance) with true wisdom.

131 Wherefore I haue greedilie swallowed thy precepts, as thirstie men vse, desiring them most earnestlie.

132 Looke vpon me therefore, and haue compassion on me that pant for breath, as thou art accustomed to doe to those that loue thy name.

133 Direct me that I set not one step out of the waie of thy words, and that no affection struiuing against thy wil doe rule ouer me.

134 Defend and deliuer me from the crafts and false accusations of the wicked, that I being deli-

O. I.

uered

uered from them, may applie my selfe to keepe thy commandements.

135 Command the light of that thy countenance to shine vnto thy seruant, and teach mee thy statutes.

136 Mine eies verelie did swim with teares, when I beheld the contempt of thy doctrine.

THE PARAPHRASIS.

Oslo. XVIII.

137 **T**Hou art iust, o Lord, doubtles, and whatsoever thou decreest is right.

138 And thou hast commanded worthilie that those thinges, which thou hast testified vnto vs, should be knowen and obserued as most iust, and as the most perfect rule of truth.

139 Wherefore I am wholie consumed, being inflamed with the loue of thee, because I see thy words despised of mine aduersaries.

140 For verelie there is nothing more pure than thy words, wherefore I, euen thy seruant, doe embrace them with an incredible loue and desire.

141 So that though I see my selfe to be counted vile and abiect of these men therefore, yet wil I not cast awaie the studie of thy commandements.

142 For that onlie rule of iustice taught by thee is euerlasting, and the same is most true and most stable, whereas other both decrees and lawes which mans wisdome doth set downe, are subiect vnto change, and at length euen do come to naught.

143 And I haue tried this by experience, getting not onlie great comfort, but also delectation thereby, when I was in most great miseries and anguish.

144 That is the fountaine of euerlasting goodnes, that it hath pleased thee to testifie vnto vs by thy voice, but grant thou that I may vnderstand it more and more, that I may so liue the true life.

THE PARAPHRASIS.

Oſeo. XIX.

145 **O** Lord heare me crieng vpon thee with my whole heart, and that am bent to keepe thy statutes.

146 Preſerue me, I ſaie, calling for thy helpe, and thinking on nothing more than of thoſe things which thou haſt teſtified vnto vs to be kept.

147 Thou knoweſt that I am accuſtomed to preuent the verie twilight in the morning with my lowd praierſ, euen becauſe I truſted to thy word.

148 Neither do anie watchmen doubtles ſo carefullie keepe their watch, as I am diligent in meditating thy wordſ.

149 Heare my wordſ therefore, o Lord, of thy ſingular mercie, and as thou haſt promiſed to do in thy lawes, reſtore me that am without life.

150 Thou ſeeſt how neere they aſſault me, which are continuallie giuen to wickednes, and are departed moſt far from thy doctrine.

151 But I knowe wel that thou cleaveſt more nere vnto me: for it muſt needes be, that the verie truth remaine ſtable, which thou haſt ioined both to thy threatenings, and to the promiſes in thy preceptſ.

152 And I haue alreadie tried in deeſe, that they are ſo ordeined by thee, that they can neuer be ouerthrowne.

THE PARAPHRASIS.

Oſeo. XX.

153 **R**egard, I beſeech thee, how fore I am oppreſſed, and deliuer me, which doe not forget the doctrine that thou haſt taught vs:

154 Euen thou, vnto whome I appeale from the moſt wicked iudgements of other men, pleade my cauſe and be my iudge, and as thou ſhalt determine of my right, by the preſcript rule of thy word, deli-

ner me and preſerue me.

155 For they are in greater danger than I, for ſal-
nation is further remooued from none more than
from theſe wicked men, which reſuſe thy ſtatutes.

156 Yet do not I truſt in anie righteouſnes of mine
to deſire thy helpe, but whereas it is moſt euident
that thou art moſt merciful, o Lord, keepe thou me,
I beſeech thee, after thy woonted manner.

157 For although they be verie manie and mightie,
of whom I am oppreſſed, and driuen to extreme
neceſſities, yet haue not I declined from thoſe things
which thou haſt teſtified vnto vs.

158 Naie, I neuer conceiued more griefe of anie
thing, than when I did perceiue theſe men to deſ-
piſe thy words ſo ſtubborne and impudentlie.

159 Haue regard of me therefore, vnto whom thy
commandements haue alwaie bene moſt deere, and
of thy ſingular goodnes ſaue me that doe periſh.

160 This is the chiefe thing in thy word, that it is
infallible, and it is the vchangeable rule of thy iu-
ſtice for euer.

THE PARAPHRASIS.

Offo. XXI.

161 **A**L the moſt mightie do perſecute me, though
I haue deſerued no ſuch thing: but I had ra-
ther to tremble at thy words than at their threate-
nings, and to feare to offend thee rather than them.

162 And though I might ſeeme to get great gaine
by the denieng of thee, yet the ioie that I receiue of
thy words, is better vnto me than anie praie, how
rich ſoeuer.

163 I hate and abhorre deceits, and I embrace thy
doctrines.

164 Yea, & I am ſo far off from folowing their ex-
ample, that contrariwiſe I beholding the excellent
iudgements of thy iuſtice, ſeuē times a daie do ce-
lebrate thy praises.

165 Cer-

165 Certainlie, most great tranquillitie and true securitie, safe from al casualtie, do come vnto those men onelie, which are occupied in the studie of thy doctrine.

166 Therefore, ô Lord, I cherish within my selfe the hope of deliuerance, which wil come vnto me from thee, being in the meane season bent to keepe thy commandements.

167 For I am determined to embrace with most great loue, those things which thou hast testified vnto vs, and to keepe them most diligentlie.

168 And how sincerelie I doe this, that is, how without al hypocrisie I applie my selfe to thy commandements, and to al things that thou hast testified vnto vs, it is best knowne vnto thee, who being my witnes, and priuie to my doings, I doe whatsoeuer I doe.

THE PARAPHRASIS.

Osso. XXII.

169 **L**ET my cries come vnto thee, ô Lord, and graunt vnto me the vnderstanding of thy word.

170 Let my praier, I saie, come vnto thee, and deliuer me, as thou hast promised to doe by thy word.

171 Then I being deliuered, and being taught thy statutes, wil powre soorth thy praises out of my mouth, flowing as it were from a most abundant spring.

172 And I, sounding soorth thy words with my tongue, wil publish far and neere, that there is nothing more iust than thy precepts.

173 But go to, helpe thou me with thy hand, who haue preferred thy commandements before al other things.

174 For of thee alone, ô Lord, I wholie depend, and I seeke comfort at thine onelie doctrine.

175 Commaund therefore my life to be prolonged,

longed, that I being receiued into thy defence, that art a most iust deliuerer, may sing euerlasting praises vnto thee.

176 Ah alas ! as thou seest, I doe run wandering to and fro, like a sheepe going far astraie from the flocke, lieng open to al dangers : but thou, o most merciful pastor, seeke vp thy poore seruant, which doth not forget thy precepts, and when thou hast found him, restore him againe.

PSALME. CXX.

The Argument.

The Hebrue title doth cal this Psalm, and the other 14. that followe next in order, the Psalmes of Mahaloth, that is of degrees, as almost al men doe interpret it, meaning by that name the staires whereupon the Levites stood, from whence they were sung. And that there were such degrees, it is euident by Nehemiah 9.4. I (be it spoken without the preiudice or hinderance to any man) can not allow this opinion : but I expound them to be Psalmes of ascensions, which were peculiarly consecrated to celebrate the returne of the Iſraelites out of Babylon : and that they are called Psalmes of ascensions in the plural number, not ascension in the singular, because the people returned, not al together, but some vnder Zorobabel, and other some after vnder Ezra, and lastlie other returned with Nehemiah : at the which time at the length, when the worship of God was newlie to be ordeined againe, and ciuill gouernement to be restored, then it is supposed that both these Psalmes, and the residue were gathered by Ezra into one volume, and that these were appointed as most apt to declare this benefit : the which also it is probable that they were afterward wonted to be sung, chieflie of them that went vp to the temple at solemn feasts. For it is manifest throughout the holie scriptures, that they which went vp to Ierusalem, were said to ascend, both for the situation of the citie, and also for the worthines of the temple, so that
sometimes

sometimes euen the name of Ierusalem is omitted, as *AETs* 18, 22. And why I should thus thinke, I am principallie perswaded by this reason, because (as I shal shew in euerie argument) these Psalmes are so diuided, that they seeme to bring in the people, first preparing themselves to go, then to be entred their iournie, after that to be come to the citie, and busie to repaire euerie thing: lastlie, after that the citie and temple were restored, that they exhort and stir up one another, both to the holie and ciuil offices. Neither is this anie hinderance to my words, that the 3, 5, 12, 13, 14. of these Psalmes, are attributed to Dauid, and the 8. to Salomon. For this is no let, why these Psalmes being written long before, by some other occasion, or general argument, by them or by others, were afterward applied peculiarie to celebrate this benefite, as may plainelie be proued by this 7. Psalme of this order. Wherefore the 1. of these Psalmes seemeth to me to represent the person of the people preparing themselves to go forth of the countrie, and partlie lamenting the miserie of their long captiuitie amongst the heathen nations, partlie beseeching God that their returne being granted, should not be letted by anie slanderous accusations of their enemies: like as we reade, that when the people returned into Iudæa, the building of the citie was long letted by these craftes: and he calleth these Gentiles, to wit, the Babylonians, and the Persians, not by their owne names, but by the names of the most cruel people of Arabia that dwelt by them: like as if we should call at this daie, verie manie people, whose crueltie is wel knowne, Turkes and Scythians. And it is plaine, that this must be taken so, because the people of God was neuer carried captiue into Arabia, neither can these things aptlie be applied vnto Dauid. And now also there is great vse of this Psalme, seeing that the godlie are compelled oftentimes to flee into far countreies by the crueltie of the wicked. And if it chance at anie time thus to bee, or if that in the middest of our owne countrie, yea, and amongst our kindred and friends, there be found Meechites and Kedarans, as the state of the Church is,

whilst it is in the world: yet must we still retain godlines, we must make continual prayers, we must search where there is any assemblie of the godlie: finally, we must alwaies take heede, least wee howling with the wolues, at the length we our selues become of sheepe wolues.

THE PARAPHRASIS.

I Haue therefore lifted vp my voice vnto thee, o Lord, in these miseries, and thou hast heard me at last.

2 But now furthermore, least this benefit be frustrate, this thing remaineth, that thou wouldest deliuer mee from the deceitful accusations of lieng men, who do hinder by such craftes that thing, which they can not obtaine by force.

3 I praie thee, whosoeuer thou art that doest so, what commoditie or profit canst thou attaine of this deceit?

4 Yet I graunt, that the darts of the deceitful tongues are verie sharpe, and that the wounds that are made through the burning thereof, are as hardlie extinguished, as the coles of iuniper.

5 Wo is me, that I should continue so long banished forth of my countrie, amongst so prophane and cruel men of Mesek and Kedar.

6 Oh most long and most greuous continuance vnto my soule with these men, so far from al peace and tranquillitie!

7 For I, though I seeke nought but peace, yet the more I go about to pacifie them, so much the more do I kindle their hatred and enimitie.

PSALME. CXXI.

The Argument.

The people of God are brought in, in this Psalm, being entred into their iourne, & turning their eyes to the mountaynes of Iudza, in the which the curse did lie overthrowne,

throwne, after the example of Daniel, which is described Daniel, 6. and furthermore, comforting themselves against the difficulties of so long and troublesome a iourne, by repeating a like example of the mercie of God, when he did defend his people brought forth of Aegypt, with a cloude in the daie time against the burning of the sunne, and a pillar of fire against the discomforts of the night. Now, seeing that at these things are the figures of that spiritual helpe, wherewith the sonne of God doth maruellouslie preserve his Church traveling in this world, and also are so many paynes and pledges, that nothing shal want unto vs in this life, what soeuer is required to the necessitie thereof, though in the most barren wilderness: it may easilie be perceived thereby, how necessarie the doctrine contemned in this Psalm, is to al the godlie.

THE PARAPHRASIS.

1 **O** Ye mountaines, I turne mine eyes to you in these difficulties, otherwise intollerable: I labour to come vnto you, I saie, from whence I onlie trust y^e helpe wil come to me:

2 Euen vnto the Lord, who seeing he is the maker of the heauen and the earth, he hath not inclosed his kingdome within those mountaines, as it were certaine boundes: but yet he hath chosen those mountaines vnto himselfe, from whence he might shewe forth vnto vs a signe of his presence and mercie.

3 Wherefore he wil neuer suffer, that in this iourne thou shouldest so stumble, that thou shouldest fall, or be compelled to go backe: and though manie do lie in wait for thy destruction, yet he preventing al dangers, wil be our watchful keeper.

4 For seeing that he hath taken in hand freelie, and of his owne care, to defend his Israël, he wil not once slumber, much lesse wil he be so deepe in sleepe, that he wil suffer you to be oppressed.

5 Therefore let this be as a thing certainelie de-

terminated vnto thee, and be thou confirmed with this onelie hope in al distresse, that the Lord is thy keeper, that the Lord is a sh adowe for thee against al stormes, and that he is present by thee, and wil neuer faile thee.

6 And as he was present of old, when thou returnedst out of Aegypt, so now also that he wil be present with thee, against the heate of the sunne in the daie time, and against the noisome humours which the moone vseth to raise in the night time.

7 Finallie, the Lord wil preserue thee safe against al discommodities, he I saie, wil defend thy life.

8 And to conclude, which waie so euer thou shalt go, he wil be with thee, when thou goest forth into one place: and wil be with thee when thou goest into another place: neither in this iourne onlie, but for euer, he wil guide and gouerne thee.

PSALME. CXXII.

The Argument.

The people of God, are brought in, in this Psalme, reioicing one with another, for the reedifying of the citie, which either was streightwaies to be begunne, or else already begun, and therevnto drawing this Psalme, writtun by Dauid afore times, when as that citie, which should be both the sanctuarie of God, and also the head of his kingdome, was first builded. And verelie this was the double dignitie of that citie, so yet that the sanctuarie was manifestlie preferred before the ciuil policie, seeing thus was a benefite generallie common vnto the Church of God, even with manie prophane people: but the other was a proper and peculiar blessing vnto the Church. Onelie (would to God) that the citiees and states, in whose name that is giuen from God aboue in our memorie, would acknowledge, and carefulie keepe both these gifts!

THE PARAPHRASIS.

O Happie and ioiful tidings! the house of the Lord shal be sanctified, into the which we shal go.

2 We wil go to visit thee, and wil stand in thy porches o Ierusalem :

3 Neither shalt thou now seeme like a village dispersed, thy houses being scattered here and there, but built vp with houses ioined one to another like a citie :

4 But especiallie, that that people which is holie vnto God, might assemble together by tribes, after the manner appointed of God, to celebrate the name of the God of Israël :

5 Furthermore, because that the tribunal seates, I meane the tribunal seates are there placed of God for Dauid and his posteritie, to minister iustice to euerie one.

6 Wherefore, seeing the safetie of the whole people seemeth to consist in the preservation of this citie : go to, let vs praie for Ierusalem, and for the safetie and welfare of al them that loue and fauour it.

7 Be thou at peace within and without, and filled with al maner of good things on euerie side round about thy towers.

8 Neither do I powre soorth these praiers for thy safetie, without cause, seeing the preservation of al the families of our nation is set in thee.

9 Finallie, seeing the Lord our God hath set his house in thee, that his pure worship might be exercised there, I wil labour to preserve and to amplifie thee with as great care as is possible.

PSALME. CXXIII.

The Argument.

The weakke people of God is brought in, in this Psalme, praizing

praising most earnestlie vnto the most mightie and merciful God, against the infinite iniuries of the mightie gouernours of the countreies about them, the which historie is abundantly written in Ezra & Nehemiah: and would God that the Church would vse the same counsell and remedie in these our times, most like vnto theirs!

THE PARAPHRASIS.

1 **A**lthough al things are contrarie vnto me in the earth, yet wil I not despaire: but I do lift vp the eies both of my minde and bodie vnto thee, that sittest in the heauens.

2 For vnto whome should the seruants rather flee, than vnto the helpe of their maisters? and to whome should the handmaidens rather turne to desire aide, than at the hand of their mistresses? even so do we cast our eies, and looke vnto the Lord our God, and wil not cease, before he haue compassion vpon vs.

3 Go to yet, o Lord, haue mercie, I saie haue mercie vpon vs: for trulie nothing can be imagined more contemptible than we.

4 And wee are filled inough, and more than inough, with the scoffes and reproches of these mightie men, that are most proud.

PSALME. CXXIIII.

The Argument.

Like as in the former Psalm, the people as it were fainting vnder the burthen, did lament & sigh: euen so now they are brought in reioysing & giuing God thanks, being erected in faith, both for that, they had receiued a more comfortable message from the kings of the Persians, and also that they had escaped the conspiracies of their enemies, by the prayers, wisdom, and fortitude of Ezra & Nehemiah: & we haue sence such like examples of the goodnes of God in this our age, how miserable soeuer: & our posteritie doubles in their time shal see the same.

THE PARAPHRASIS.

L Et Israël now confesse, and franklie publish,
that without the Lord, who was present
with vs, that were destitute of al mans aide :

2 Without the Lord, who was present with vs, that
else were vtterlie lost, when men rose vp so spee-
dilie against vs:

3 Doubtles, they had swallowed vs vp quicke,
their rage was so furiously kindled against vs :

4 I saie, they had alreadie ouerthrowne vs like
most violent waters, and would as it were haue
caried vs quite awaie, beeing onerwhelmed with
the vehement force of a swift streame.

5 The most tempestuous stormes would euen
then haue couered vs that were cast downe.

6 Praised be the Lord, that hath forbidden & let-
ted, that these sauage and cruel beastes, taking vs
in their pawes, and tearing vs with their most fierce
teeth, do not deuoure vs.

7 Verelie our life is saued, like a bird that is deli-
uered from the net of these foulers : trulie their
snares are broken, and we are deliuered.

8 And we must attribute this whole benefite to
the bountie of the Lord alone, who is the maker
both of heauen and earth.

PSALME. CXXV.

The Argument.

*The citie being now at the length repaired, and the policie
againest established, the people againe is taught, vpon
what foundation they ought to rest hereafter, by an ar-
gument drawne of the situation of the citie, which was
a figure both of the power of God, and of his fauour al-
readie declared, which would moue him, that he should
mitigate euen his seueritie with most moderate corre-
ction. But this is added, that this thing belongeth to
them onlie, which testifie their religion in deede, whereas*
al

*al other shal suffer iust punishment, none other main
than the heathen Gentiles, although they did dwell in
the midst of the citie of God.*

THE PARAPHRASIS.

1 **A**S vnmoveable as we behold the verie hill
of Sion to stand, through his great and hea-
uie masse: so certaine do assure them to be
(who so euer do trust in the Lord) that they shal
neuer fal downe.

2 For like as we see the verie citie of Ierusalem
compassed round about with mountaines: so the
Lord standeth round about his people on euerie
side, and wil neuer forsake them.

3 And if at anie time that iron scepter of cruel ty-
rants do lie vpon the shoulders of the godlie, yet
certaine lie it shal not remaine vpon them for euer,
(as we haue oftentimes found by experience) least
peraduenture those that before gaue themselves
to liue iustlie, at the length, being driuen thereto
by despaire, be caried awaie also to liue in sinne li-
centiouslie.

4 But thou, o Lord, as thou hast done hitherto,
continue to defend the good, and them that loue
vertue, & to bind them vnto thee by new benefits.

5 And surelie he wil do so: but if anie of those,
whom the Lord doth account amongst his people,
shal turne from the right waie vnto wickednes, let
them knowe that it wil come to passe, that he wil
carrie them awaie to iust punishment, howsoeuer
they wrestle against it, none otherwise than he v-
seth to do to the prophane, and other most wicked
men: but the true Israel shal enioie a stable and
sure tranquillitie.

PSALME. CXXVI.

The Argument.

*The people of God being restored at the length from Ba-
bylon,*

bylon, doth thankfullie acknowledge such a notable newe birth, and praiesh for the residue of the exiles, which were more slacke, and in the end were punished for their slacknes: and he setteth forth that there is now, and shal be hereafter, a ioyful issue of those miseries, wherewith the Lord doth chastise and trie his. So it becommeth them at this date, which haue escaped out of the bondage of Antichrist, and are come to that place where the pure worship of God is exercised, to praise for them continualie which sticke stil in that mire, and to prepare themselves vnto new battels cheerefullie when it shal please God.

THE PARAPHRASIS.

1 **W**E must needes graunt in deede, that this benefite of God is so great, that when the Lord did bring vs out of this miserie, and so long captiuitie, after such a maruelous maner, and so aboue al expectation, in such a strange time, we thought in our selues that we were in a dreame.

2 Then began the mouth to be filled with laughter, then began the tongue to testifie gladnes, then began al the people with admiration to saie, Doubtles the benefite of the Lord is maruelous toward these men.

3 And surelie so it is: for if euer at anie time before, this worke of God is maruelous towards vs, neither do we reioice without cause.

4 But thou, o Lord, that our ioie may be ful and stable, which thou grauntest vnto vs, bring againe the others also, and refresh them, being burnt vp with the heate of that most miserable captiuitie, euen as though thou shouldest send vpon the drie countries of the South, riuers of waters.

5 Howsoeuer it is, the thing it selfe declareth vnto vs, that it is by thy singular benefite, that they which do sowe with teares, should reape with ioie.

6 So

6 So see we it come to passe sometimes amongst the husbandmen, who when in scarfitie they go to and fro in the field, sowing their seed, taken out of their barnes not without teares: yet contrariwise, in the time of haruest they go out, and returne reioising, euen laden with heauie sheaues.

PSALME. CXXVII.

The Argument.

Seeing that the Hebrue title giueth this Psalm vnto Salomon, it appeareth that it was written, and deliuered vnto the people, after the temple was builded, and religion established, that the people might acknowledge such a benefite of God, by the establishing whereof, the whole safetie of the nation did stand, not in the stone temple, nor in the outward rites onelie, but that euery one should consecrate himselfe and his familie vnto God. Therefore was it vsed againe, after the returne from captiuitie, and after al things were restored, for iust cause: that the people of God being new borne againe, might be taught which is the true foundation, both of the gouernement domestical, and political, and by what meanes that happie state might be preserved, whereunto they were come after so great miserie by Gods singular mercie. And thus is the sennie thereof, that families and cities do stand by religion, and the true worship of God: neither that anie handicraftes do profite aught without religion, either yet anie labours wherewith the citizens do exercise themselves, and that the godlie families are the true ornaments of the cities: of the which matter, though both the Philosophers and law makers haue taught certaine things, yet dare I affirme, that this onlie Psalm is to be preferred before al the booke of them al, euen to be considered by mans reason, both for the weight of the sentences, and the eloquence of the words: and so happie eue, which doest set forth this example vnto thee! But where shalt thou once be seen in the whole world?

THE PARAPHRASIS.

1 **B**Y the singular benefit of God verelie is the citie restored, and the walles thereof are repaired, together with the priuate houses: and we see the fields tilled, and the villages and townes euerie-where erected: finallie, we see the families increased with children, but wherto serue al these things without the true worship of God: wherefore it is necessarie, that you turne the eies of your minds vnto this thing, both publikelie and priuatelie: for it is God that must build both the families, which else shal fal to naught: and it is he that must keepe and defend the cities also, which else shal stand for a time to their great damage, or streightwaies be destroyed.

2 For although the maisters haue wise, skilful, and diligent seruants: and the citie be ful of such men, which casting off al idlenes, do al arise vp to their labours, as soone as it is light, and in the evening after most great labours, take a niggardlie and slender repast (which is the iust punishment of couetous men:) yet is al this labour spent in vaine, vnlesse that God do fauour those labours, and the commodities which are taken thereby. But verelie, the Lord doth graunt most mercifullie as with pleasure, al things necessarie vnto his, not yet being idle, but so laboring, that they neither torment themselues with distrust, nor with couetousnes, nor with anie other affections, which are the tormenters of mans life.

3 Hereof is that offspring of children, the seed of cities, not by chaunce, not onelie by force of nature, not by labour or industrie, but as the matter is plaine to them that are not altogether blinde, they are giuen to the fathers by the goodnes of the Lord.

4 This is another benefit of GOD, when the children

children being given by God, are of good health, and so strong in the floure of youth, that thou maiest account them like dartes, cast out of the hand of some mightie man.

§ Happie is that man that hath his quiver full of such arrowes, who shal not want defence, if anie make stir against him.

PSALME. CXXVIII.

The Argument.

This Psalme pertaining to the same purpose with the former, euen that the people of God being againe restored, should vnderstand and haue set forth as in certain tables, what was their dutie, is wholie aconomical, that is, for private families: and it doth teach two chiefe and principal precepts of the right gouernement of the familie, to wit, the feare of God openlie testified, and diligent labour of the bodie: of the which twaine, the one part doth bind al the godlie without exception, but this later part is so to be taken, not as though bodilie labour were commanded to euerie one, but that we may knowe, that idlenes and slothfulness is forbidden vnto al: not that euerie one hath strength of bodie or wit, particularly attributed vnto him, whereby he may get his liuing, or may vse the thing rightlie that is already gotten. But this also is to be obserued, that al men are here spoken vnto, as though they were married: because this is the ordinarie vocat. on, from the which how vnlawfull it is for a man vnadvisedlie to depart (much lesse to say, that the diuelish voices are anie where approoued of) sole life, either in the scriptures, or in the example of anie) the miserable condition of them doth declare, which haue transformed the world into a Sodome and Gomorrah, or euen into some worse thing.

THE PARAPHRASIS.

1 **T**His is the right waie to leade a blessed life, that a man knowe the true worship of God, &
liue

live accordinglie.

2 For whosoever thou art that dost thus, although thou be in so poore estate, that thou must live vpon thy handie labour euerie daie, yet God wil bring to passe, that thou shalt haue a competent liuing thereby: and he wil grant vnto thee, that thou shalt so live wel and happilie.

3 Yea, he wil cause thy generation to spread also, for thy wife shal be like a fruitful vine in thy house, euen bringing foorth most pleasant fruit vnto thee, whome thou shalt see placed in order at thy table, like oliue branches.

4 Behold therefore, thus wil the Lord blesse al them that feare him.

5 The Lord, I saie, wil blesse thee from the tower of Sion, whosoever doest thus behaue thy selfe: and he wil bring to passe, that thou shalt see Ierusalem flourishing, so long as thou doest live.

6 And thou shalt then behold both thine offspring to be spread abroad at home, and also publikelie Israël to enioie great peace and tranquillitie.

PSALME. CXXIX.

The Argument.

The people of God being restored after so manie calamities, giueth thanks vnto God for so great benefites, as the onlie author of them: and promising themselves the same in time to come, doth contrariwise foreshew, that a certaine destruction doth hang ouer their enemies.

THE PARAPHRASIS.

1 **G**O to, let Israël now say by iust cause, These haue vexed me oftentimes from my verie youth:

2 They haue vexed me oftentimes from my youth, yet could they not ouercome me, as it is plaine by experience.

3 For

3 For they verelie, I grant haue wounded me, as it were plowing ouer me, and drawing long furrowes on euerie side.

4 But that most true and iust aduenger of his, euen the Lord, hath cut in sunder at the length, al the bands of the wicked.

5 Thus certainlie al the enimies of Sion being filled with shame, shal turne their backs, their enterprises being frustrate.

6 And they shal be proud in shew, and flourishing for a little time, but they shal be like the herbe that groweth on the top of the houses, which withereth before it come to the highest,

7 The which neither anie man doth sheare by handfull, neither doth he laie it in order by handfull which heapeth vp the haruest :

8 Neither for the cause thereof shal the passengers at anie time crie vnto the reapers, The Lord blesse you from heauen with most plentiful haruest, and by the power of the Lord let your labours haue good successe.

PSALME. CXXX.

The Argument.

The people of God being careful to retaine the possession of their countrie and citie restored, yet trusting to the promises of God, and his mercie, whereof they had experience, doe comfort themselves in this Psalme, which was counted aforetime amongst the penitentials, that is, amongst those Psalmes which they vsed to sing, when the penitent persons were publikelie reconciled vnto the assemble of the Church, the which afterward the Romanists applied foolishlie to the prayers for the dead, by no more probable pretence, as I thinke, than because it is said in the beginning, De profundis clamaui, that is, Out of the depth haue I called, so great was the power of the spirit of error manie yeeres.

THE PARAPHRASIS.

1 **O** Lord I crie vnto thee from the deepe bottome of my heart, and from the deepe gulfe wherein I am plunged.

2 Heare me, ô Lord, that cal vpon thee, and giue care to my lowd sounding praiers.

3 I grant, ô God, that I haue deserued al extreme punishment: for what can I else saie? but if thou, ô Lord, do marke our sinnes, who is able at anie time to abide thy most iust wrath?

4 But the matter standeth far otherwise: for else could there be no worship of thee anie-where amongst men: therefore doth thy mercie ouercome the sinnes of men. For thou hast found out, and deliuered vnto vs the meanes of attaining thy fauor, that thou maist be acknowledged and reuerenced amongst men.

5 Wherefore, though I be most wicked, yet wait I for the helpe of the Lord, I wait assuredlie for the helpe of the Lord, I saie: for he hath testified by his word, that he wil helpe me, wherevnto I trust vndoubtedlie.

6 Therefore, there is no night watcher, no man, I saie, that watcheth in the night, that loketh for the dawning of the daie more desirouslie, or more assuredlie, than I doe looke for the comming of the Lord to helpe me.

7 Go to then, ô Israël, wait vpon the Lord with assured hope, vpon the Lord, I saie, most merciful, and whom thou hast experienced so oft to be thy deliuerer and aduenger.

8 This is he doubtles who wil deliuer Israël now also, and forgiue him al his sinnes at once.

PSALME. CXXXI.

The Argument.

*This Psalm compared with the historie of David, where-
vnto*

unto it is applied in the Hebrue title, doth set forth a plaine example of true modestie, which they commonlie call humilitie, even of that man, which fearing God, and despising no man, doth remaine within the bounds of his calling: and afterward this same Psalme is appointed in the people being returned, that like as in the former Psalme, they were admonished that they should not be discouraged in aduersitie: so contrariwise they should take heed unto themselves, least they should waxe proud in prosperitie.

THE PARAPHRASIS.

I Take thee to witnes, o Lord, against the slanderers of al men, that I neither laboured that I should be brought vnto this dignitie, nor that I am now proud, being promoted by thee thereto, nor that I haue bent mine eies to high things, nor that I haue entangled my selfe willinglie with great things, whereby I might winne vnto me the opinion of excellencie, or vnto such things as were aboue my capacitie.

2 But contrariwise, vnlesse I haue bin content with my state, and haue staied my mind to depend wholly on thee, as they teach the weaned infant to forget the nurse, and to regard the mother alone: vnlesse, I saie, I haue so behaued my selfe, as the weaned infant, let me in deed be refused of thee.

3 So thou Israel also rest in the Lord alone, both now and afterward for euer.

PSALME. CXXXII.

The Argument.

Salomon consecrating the temple vnto God, 2 Chron. 6. did use three verses of this Psalme in the last end of his prayer, even in the same words: whereby it is plaine, that this Psalme was afterward verie notorious and famous, the which Dauid then did write, when he had found a place wherein he might build the temple of God, and did so begin

before him euen then, that time, when the Arke was to be brought into the temple it selfe being built. Wherefore, when the temple and seruice of God was restored after their returne, it was worthilie used againe, and sung (as it is verie probable) with the Psalmes of ascension, both before it and after it, in that solemnitie which is described, Nehemiah 12. And it containeth a plaine rehearsal, both of the promise of the kingdome of Dauid, and of building the temple, and of a most full setting in order of the Leuitical priesthood: both the which, it is manifest to haue bene figures, both of the kingdome and of the priestthod of Christ, euen as Dauid himselfe was a shadowe of verie Christ: for the which causes this pretious Psalme must alwaies be used in the Church, by whose testinanie our faith also may be confirmed. We learne further by this Psalme the visible notes of the true Church, that is to saie, the worship of God, chieftie in two points: to wit, to consist in the sincere preaching of the word of God, and the lawful ministring of the sacraments: and againe, which is the true word of God, and which be the verie true sacraments: euen they, wherein Christ the true and onelie sauour is set forth vnto vs, euen so as he himselfe hath declared himselfe vnto his Church, and at the wil of his father most fully concerning our saluation, both by himselfe, and by his Prophets, and Apostles. Finallie, we are taught by this Psalm, that the blessings both of this life, and the other, are ordeined for the good by God, and that al the enterprises of the wicked shal come to naught, and how carefullie we are bound to praye for the spreading of the kingdome of Christ, and for the preservation of those Commonwealthes, wherein harbour is giuen vnto the Church.

THE PARAPHRASIS.

O LORD, let it be seene that thou art mindful of the promises, wherewith it pleased thee to bind thy selfe vnto Dauid, and out
of

of what great miseries thou hast deliuered him: not for this purpose verelie, that thou shouldst destroy him afterward, but that thou shouldst perourne the promises made vnto him.

2 For he againe hath bound himselfe to thee with an oth, being the Lord and mightie God of Iacob, and therefore a most seuerer punisher of periuire, euen in these plaine words :

3 If I enter at anie time into my house, if I shal anie time go to my bed,

4 If mine eies shal take anie sleepe, or mine eyelids winke,

5 Before that I haue found out the seate of the Lord, which the mightie God of Iacob may inhabit :

6 Behold then hitherto this seate hath bin changed from time to time : for it was sometime, as we haue heard saie, towards Ephrata, euen in Silo, which is now destroyed, and there was a time when we did find it in the field of Iaër.

7 But now, hauing found a place at the length, where it may remaine, we wil go thither, and then wil we worship him at his seate where he sitteth, euen falling downe before his holie Arke.

8 Go to then, o Lord, come vp into that place, in the which thou maist make no short abode as before : but where thou maiest remaine as in a stable habitation, euen the Arke (which is a sure token of thy power) being there placed.

9 Therefore let the priests which be consecrated vnto thee, and are beautified both with pure doctrine and holie conuersation, execute their officie, and those that haue receiued benefits of thee sing here a triumph vnto thee.

10 Thou being mindful of thy promise made vnto Dauid thy seruant, preserue here the kingdome established by thee in his posteritie.

11 For thou hast sworn vnto Dauid, o Lord, by a sure

sure and vncchangeable decree in these words, I wil place one that shal be borne of thee in thy throne.

12 And if thy posteritie shal keepe my couenant, and the statutes which I shal teach them, I wil set vpon thy throne their posteritie also, as one shal succeed another for euer.

13 For the Lord hath chosen Sion vnto himselfe, and hath appointed it to be his seate, (because it so pleased him) euen in these plaine words,

14 This shal be mine euerlasting rest, and here wil I dwel as in a place acceptable vnto me, because it seemeth so good vnto me.

15 I wil prouide for her victuals most diligentlie, and if there shal be anie poore there, I wil neuer suffer them to want foode necessarie for this life.

16 I wil defend on euerie side my holie ministers chieflie, vnto whome besides no possessions are giuen, and I wil dailie giue occasion of new ioie to them that I haue taken in hand to defend.

17 There wil I cause that the top of Dauids head shal be lifted vp to be scene more and more: and if at anie time his strength be diminished, yet shal it spring vp againe, the brightnes of the kingdome that can not be extinguished, which is there set vp by me, shal shine like a firebrand, and shal once lighten the whole world.

18 And al his enimies verelie shal be filled with shame, but his crowne shal flourish in the end with most great glorie.

PSALME. CXXXIII.

The Argument.

David, vnto whom this Psalme is attributed by the Hebrews title, did write it undoubtedly, when after the ciuill wars of eight yeeres space, al the tribes came together to anoint him their king, 2. Sam. 5. 1. Chron. 11. euen that he might exhort them to lay downe al discord, and to maintaine mutual amitie with al duties both publike

and priuate. So then was it thought good afterward by the repeating of this same Psalme, to beate into al the people the desire of peace, as a thing most necessarie, seeing they were yet weake, and were assaulted on euery side, both by force, and by traisterous practises, by the gouernours of the nations neare vnto them, which were most angrie against them, as appeareth by the histories of Ezra and Nehemiah. And is containeth an excellent and maruellous elegant praise, not simple of the natural loue and affection, not of common friendship, whereof the prophane writers haue spoken manie things also verie wel: but of that holie charitie, whereof the holie Ghost onelie is the authour, which ioineth al the godlin vnto one heauenlie father in Christ, the first born among manie brethren. The which knot also, not euerie kind of commoditie, in regard whereof, the poets did adorne pen with maruellous epithetons, so that they counted it as a goddesse: but al the benefits of God, both of this life, and of the life to come do folowe it, being euen poured downe vpon vs from him, forth of whose fulnes they are deriued downe vnto the vnder members, cleauing vnto him. Wherefore this charitie or loue is worthilie copared with the heauenlie dew, that we may acknowledge it to be giuen vs from heauen, and that free: and also with the holie ointment of Aaron, running downe from the head vnto the hem of his garments, because that Aaron was a figure of Christ our eternal Priest, & that ointment did signifie the holie spirit poured forth without measure vpon our head, that is vpon Christ himselfe, thereby sanctifying his vnder members, that is, the whole Church, by whose sweete smel also we are acceptable to our heauenlie father, according to that saying, Ioh. 14. 21. He that loueth me, shal be loued of my father, and I wil loue him, &c. Iohn. 1, 16.

THE PARAPHRASIS.

BEhold how beautiful and happie this change of our state is: to wit, because we see that brethren,

thren, which before were at dissention both in bodies and minds, are now most friendlie ioined in hearts. Wherefore I would haue you continuallie to consider and marke, that there is nothing either more profitable or more pleasant, than your brotherlie amitie. For, besides that God would haue vs to be borne of one and the same father Abraham, the which reason is of no smal moment: he hath further called and chosen vs out into his familie, by the same his holie spirit.

2 Wherefore this brotherlie vnitie is plainlie like that sweete balme so pretious, which being powdered vpon the head of the high priest, and vpon his beard, did flowe downe, euen to the hem of his holie garment.

3 And we may compare it with that most sweet and most fruitfull dew, which falleth on the mountaines both of Hermon and Sion. For where this concord is of force, there, at the commandement of God from heauen, al commodities flowe downe and remaine for euer.

PSALME. CXXXIIII.

The Argument.

After the manifest speeches pertaining vnto the people, at the length a verie good end is made vnto that matter, by an exhortation directed vnto the priestes and Leuites, seeing the worship of God is the whole summe belonging vnto the Church. Therefore the Leuites are admonished for what cause they are placed in the Church, not that they should exercise dumbe ceremonies, but that they should bestowe whole daies & nights for the saluation of the people, that is, in teaching, declaring the praises of God, and in praieng.

THE PARAPHRASIS.

1 **L**O, ye blessed companie, whom the Lord hath peculiarie chosen out of the rest of the people,

ple, and whose ministerie he vseth whilest, yee appeare in his house before him daie and night: first execute your office diligentlie in Gods sight, carefullie labouring to set forth his praises.

2 Praie vnto the Lord, I saie, lifting vp your hands vnto his sanctuarie, and praise him, which is the principal part of his worship, and the verie end of these ceremonies.

3 Then commend the whole assemblie of the people vnto God, sending them awaie, after they haue sincerelie offered their sacrifices, and haue bene instructed with holie doctrine, praieng that the Lord, who is the Creator of heauen and earth, would enrich them al out of Sion with al kind of blessings.

PSALME. CXXXV.

The Argument.

The Prophet doth chiefly exhort the priests and the Levites also in this Psalme, as in the former, publikelie to set forth the praise of God: vnto whom yet he wil haue the people to ioine as to their ringleaders. And the arguments of praise are taken partlie of the general works wherein God setteth forth both his infinite power and goodnes, euen as it were to be groped, or handled of all men, partlie of his special benefits that are bestowed on his owne people: and he adioineth an antithesis of the idols at large. And we ought to confirme our selues at this daie stil with the same testimonie, and to giue thanks vnto God daile now for them also, seeing there hath bene alwaies, and is stil one and the same Church, as there is one God and one faith, although the covenant be diuers, in the manner and forme of reuelation, which God hath made with his.

THE PARAPHRASIS.

1 **O** Al ye that are peculiarie appointed to the ministerie of the Lord, praise ye, praise ye the Lord, as he hath shewed himselfe in deede worthilie to be acknowledged.

2 You

2 You, I saie, which are appointed to stand and to appeare, euen in the house of the Lord: and vnto whome the keeping of these courts of the Lord is committed.

3 Praise God who is verie good; and praise his name, than the which nothing is more pleasant.

4 For he hath of his onlie goodnes chosen Iacob to himselfe, as his most chiefe treasure.

5 And to speake no more of these special testimonies of his fauour, why should not I affirme that thing, which is most plaine and euident, that the Lord euen our God is verie great: & although foolish men imagine to themselves gods, he is mightier than al their gods, although we should graunt that there were such as they doe dreame.

6 For seeing that these men suppose that there are manie gods, surelie they can make none of these almighty: and some doe make them idle beholders of things, others do bind them to inferiour causes, others faine that most vile things, and most wicked things are done openlie by them: but the Lord, as he hath created the heauen, the earth, the sea, and al the depths thereof, so also he vseth them at his pleasure.

7 By whose commandements the clouds rising from the vttermost parts of the earth, doe minister the matter of the fire flames, and of the raines which burst forth thence together, and which bringeth forth the winds out of his store.

8 And least anie man should limit this infinite power of the Lord within the bounds of natural causes, this is he, which destroyed in one night al the first borne, both of men and beasts in Aegypt, the which thing certainlie can not be attributed to the order of nature.

9 He also ouerthrew Pharao in Aegypt, and al the Aegyptians, ouer duriful seruants to their king, with signes and wonders, whereof there is not one

which doth not declare the infinite power of the Lord above al order of nature.

10 Yea, and not Pharao onlie and the Aegyptians, but he also miserablie slue manie other nations, and their most mightie kings:

11 As Schou king of the Amorites, and Og the king of Basan, and al the kingdoms of Canaan:

12 Whose countries giuen to them before, he deliuered to be possessed of Israël.

13 Wherefore doubtles, o Lord, thou hast gotten vnto thy selfe a name of perpetual praise, neither shal the remembrance of thee be extinguished for euer:

14 And thou wilt chieffie more and more set forth thy glorie in the preservation of thy people, and in thy louing kindnes that is so prone and readieto pardon thy seruants.

15 But euen these most gorgious and pretious images, which the senseles nations do worship, are nothing else but gold & siluer, made by the workmanship of man in this or that forme.

16 They haue a mouth, and yet are dumbe: they haue eies, but they see nothing therewith:

17 They haue eares, but can not heare: and haue a nose, but wanting breath.

18 And verelie in this point the workemen and worshippers of them, differ nothing from them.

19 But ye the stocke of Israël, praise the Lord: ye the familie of Aaron go before others in praising the Lord.

20 Ye Leuites praise the Lord, as manie as profess his worship, praise the Lord.

21 Let the euerlasting inhabitants of Ierusalem sound soorth the praises of the Lord out of Sion.

PSALME. CXXXVI.

The Argument.

There is the same argument, and the same vse of this most magni-

magnificent Psalms, as of the other: but the benefites of God both toward the whole mankind, and especiallie bestowed upon his Church, are here more plainelie set forth, and euerie where there is a singular verse often repeated, partlie that we should certainlie iudge these benefites onlie to come of the most liberal bountie of God, partlie that we should iudge, not onelie that al things generallie, but also euen particularlie euerie thing is as a testimonie and pledge of Gods fauour and mercie to our saluation: although this his liberalitie turne to the destruction of the wicked. And it appeareth by 1.Chro. 7. that David was the authour of this song, the which was sung with most great solemnitie, both in their high feasts, and in their triumphant victories, euere repeating this singular verse by course, as also the historie of Iehosaphat doth declare 2.Chron. 20.

THE PARAPHRASIS.

Praise the Lord for his great goodnes, for his mercie endureth for euer.

2 Praise the God of gods, for his mercie endureth for euer.

3 Praise the Lord of lords, for his mercie endureth for euer.

4 Who by his onlie power bringeth to passe maruelous things, because his mercy endureth for euer.

5 Who hath created the heauens by his infinite wisdom, for his mercie endureth for euer.

6 Who hath commanded the earth to stand vp aboue the bankes of the waters, being appointed to susteine and giue nourishment to the beasts of the earth, and the foules of the aire, for his mercie endureth for euer.

7 Who hath created those two great lights, for his mercie endureth for euer.

8 The Sunne to rule the daie, for his mercie endureth for euer.

9 The Moone and the Starres to rule in the night,

for his mercie endureth for euer.

10 Who smote Aegypt, slaieng their first borne,
for his mercie endureth for euer.

11 And deliuered Israēl from thence, for his mer-
cie endureth for euer.

12 And that with a strong force, and as it were by
lifting vp his arme on high, for his mercie endureth
for euer.

13 Who did part in sunder the Rushie sea (which
is called the red sea) that it should lie open vnto
the people, passing to and fro by multitudes, for his
mercie endureth for euer.

14 And led Israēl through the middest thereof,
for his mercie endureth for euer.

15 And drowned Pharaο and al his armies in the
same, for his mercie endureth for euer.

16 Who led his people by the waste wildernes,
for his mercie endureth for euer.

17 Who stroke great kings with plagues, for his
mercie endureth for euer.

18 Who slue mightie kings, for his mercie endu-
reth for euer.

19 Sihon king of the Amorites, for his mercie en-
dureth for euer.

20 And Og the king of Basan, for his mercie en-
dureth for euer.

21 And gaue their dominion to be possessed by
others, for his mercie endureth for euer.

22 Euen to be possessed by Israēl his seruant, for
his mercie endureth for euer.

23 Who when we were oppressed, was mindful
of vs, for his mercie endureth for euer.

24 And deliuered vs from our enimies, for his
mercie endureth for euer.

25 Who giueth foode to al liuing creatures, for
his mercie endureth for euer.

26 Praise ye God, the Lord of heauen, for his
mercie endureth for euer.

PSALME.

PSALME. CXXXVII.

The Argument.

The holie Ghost would haue this excellent Psalme to be extant, (which no doubt was made by the Lewites the singers in the time of the captiuitie) that he might teach vs verie notable things, and necessarie to our comfort, to wit: that there is a time of silence vnder the crosse, when the power of darkenes hath his time, notwithstanding that we must retaine alwaies our constancie, not abelie in faith, but also in reale, least we betraye the truth with our silence, or forsake our dutie for feare of men. The dogs verelie are vnworthie to haue any holie thing offered to them, but this same thing is not to be dissimbled, that they are dogs, when it standeth vpon the glorie of God, and that the oppressors of the Church shal neuer carie awaie their wickednes unpunished, and chieflie they which do inflame the crueltie of the mightie men against the innocent.

THE PARAPHRASIS.

WE being caried awaie vnto that prophane Babylon, euen auoiding so much as laie in vs the sight of the wicked enimies, did confesse with most doleful silence, euen with aboundance of teares, both our sinne and our sorowe, at the flood of Euphrates, being mindful of Sion.

2 And though we caried our harpes euen to be our comfort in so great calamitie, yet seeing that it seemed vnto vs, that we should rather mourne than sing in that time and place, we did hang them vpon the fallowe trees, making no noise in the sight of the Babylonians.

3 When they themselues, which had drawne vs awaie into this most miserable captiuitie, outrageously mocking our miserie, did require of vs, that we should delight them with our songs, and take

again into our hands the harps that we had hanged vp: speaking these words, Come off, sing vnto vs those tunes of your Sion.

4 But we did not agree vnto them, bearing most heauilie this their derision, as breaking out into the reproch of the Lord himselfe. For with what countenance, or with what conscience, could we abandon the holie praises of the Lord, to be derided of those wicked enimies?

5 But be it far awaie, and God forbid o Ierusalem, that though we be far separate from thee, we should forget thee: but let rather euerie one of our right hands forget al plaieng of instruments.

6 Let the tongue of euerie one of vs rather cleaue to the roose of our mouthes, than that it being vnmindful of thee, should set forth thy holie name to be derided of them: and vnlesse so long as we shal be banished awaie from thee, we do mourne so long: and againe, that then we begin our ioie, when we shal be restored vnto thee.

7 But thou, o Lord, do not forget these our vkinde kinsmen, and with what exhortations they haue kindled the crueltie of the Chaldees, when they cried in the day of the cruel destruction of the citie, *Raise it, raise it, euen to the verie foundations.*

8 But the time shal be also, when euen thou o Babylon, shalt be destroied, and this thy prosperitie shal be giuen vnto him, which shal deale with thee againe, as thou hast dealt with vs.

9 And blessed shal he be, that shal take thy yong infants also, and dash them against the stones.

PSALME. CXXXVIII.

The Argument.

When David had attained to the kingdome, and brought the Arke into the citie, thinking also of the building of the temple, euen prophesying that it would come to passe, that al the kings of the world should acknowledge and

and celebrate this so great a benefite, which was fulfilled in the end in Christ the eternal sonne of David. But because the instruments of Sathan use commonlie to lie in waite for none more, than for them that are the chiefe in the Church of God, he adioineth also prayers, as it becommeth vs to do in prosperitie, to consider the battel against Sathan and the world neuer more carefullie, than in the time of truce. And he doth praise, resting upon that certaine foundation of our hope, which is threefold: euen that God beholdeth al things, that he cherisheth the oppressed, that he is the enimie of the proud, how soeuer he seeme to winke for a time: that we are the worke of God without repentance, and therefore of necessitie to be made perfect in due time.

THE PARAPHRASIS.

I Wil praise thee with my whole heart, neither wil I be ashamed to sing forth thy praises also in songs, before the assemblie of the mightie, and before the verie Angels that stand about thine Arke.

2 I wil praise thee in the palace consecrate to thy Maiestie, and I wil sing of thy mercie & truth: because thou hast gotten vnto thee, now at the length, most great honour: for that thou hast so maruelouslie performed vnto me, that which thou diddest promise in thy word.

3 For thou hast deferred for a space my deliuerance: notwithstanding, so oft as I called vpon thee, thou ministring vnto mee an invincible strength of mind, hast streightwaies heard me when I cried.

4 And surelie it wil come to passe, O Lord, that al the kings of the world, when they shal knowe what thou hast promised vnto me, and how assuredlie thou hast performed thy promise made vnto me, they wil giue thee praise:

5 Having in admiration chieflie this thing, that thou

thou hast fulfilled thy promises, after such a marvellous maner aboue expectation, confessing therein thy power and glorie chieflie to appeare.

6 In that thou hast declared in deede, that though thou sit in a most high throne, yet doest thou behold al the base and most lowe things: & that thou knowest a far off, those that proudlie lift vp themselves, although thou maiest seeme to winke at both twaine for a time.

7 Doubtles, although I be inwrapped in the midst of most rough tempests, thou wilt preserue me safe: and laieng thine hand vpon mine enemies, how cruel foeuer, thou wilt deliuer me with thy right hand.

8 For thou, o Lord, thine owne selfe wilt fullie performe the work that I haue enterprised by thine authoritie: for this is thine euerlasting mercie testified by thy word, neither wilt thou leaue the worke vnperfect, which thou hast once begun.

PSALME. CXXXIX.

The Argument.

This Psalme doth teach vs, when we are oppressed against right and equitie, by men of power, and chieflie for religion, we must alwaies keepe a good conscience, and appeale to the iudgement seate of God, who beholdeth the verie hearts, whose infinite power is described in this Psalme by Dauid with great maiestie.

THE PARAPHRASIS.

1 **O** Lord vnto whome I appeale, and whome I can not deceiue though I would, I am throughlie knowne, & manifest vnto thee.

2 For no part of my life is vnkowne vnto thee, whether I sit or I rise: yea, thou doest euen vnderstand al my thoughts a far off.

3 And thou obseruest narrowlie my walking and my lieng downe, neither is anie of those things hidden

hidden from thee, which I go about.

4 For thou knowest euen my words, O Lord, before my tongue pronounce them.

5 Thou holdest me inclosed before and behinde, and as it were compassed by thy hand laide vpon me.

6 Thy knowledge is so high, that no man can comprehend it, it doth astonish me assuredlie with the admiration thereof.

7 Wherefore, if peradventure I be so mad, that I go about to flee awaie from thee, whither I praie thee can I go, that thou shouldest be ignorant where I lie hid: and whither shal I flee from thy sight?

8 If I shal euen go vp and flee vp into the verie heauens, verelie there shal I find thee: contrariwise, if I lie downe in the close places of the graue, behold againe there shal I perceiue thee.

9 If the sunne it selfe arising vp, should lend me his most swift wings, whereby I might flee euen into the farthest part of the west:

10 That same shal be euen as though thou thy selfe diddest leade me thither, and thy right hand wil there find me out, and take me.

11 And if I were so mad, that I should perswade my selfe, that the darkenes at least should hide me, the night it selfe shal be like a light compassing me about, that I shal be open vnto thy sight.

12 For the verie darkenes doth not so couer anie thing, but that thou seest it fullie: yea, the night doth shine vnto thee, none otherwise than light it selfe, so that there is no difference of light and darkenes with thee.

13 And no maruel, for euen the verie bowels within me, are thine owne by right and authoritie, because thou hast made me, and couered me in my mothers wombe.

14 And

14 And this worke surelie which I behold in my selfe, is so wonderful, that I am vtterlie most senseles and vnthankful, vnlesse I praise thee for this cause, and professe that thy workes are exceeding maruelous, seeing I do perceiue that thing manifest so to be.

15 Euen then the ioining of my bones was knowne vnto thee, when I was formed in so secret a place, and was fashioned in the darke caue, as it were with needle worke :

16 Euen then, I saie, thou diddest behold mee, when I was yet an vnfashioned lump without shape : and al this my fashioning, and also the verie time appointed therevnto, was set downe in thy booke, before that anie part of that workmanship was made.

17 Therefore, o God, how do I prefer the consideration of these things before al others : which are so great verelie, that no man is able once to account the summe of them.

18 For if at anie time I go about to rehearse them, I find them mo than the smal sands of the sea : and though sleepe come vpon me, thinking vpon these things, I neuer wake againe, but a new matter and cause of praising thee doth offer it selfe.

19 And if thou, o God, determine to exercise thy power, and to destroe the wicked vtterlie, then surelie shal I be free from these cruel men :

20 From these men, I saie, which speake wickedlie of thee, so great, and so proud is the crueltie, not of mine enemies so much as of thine, for they abuse thy holic name.

21 But I, as thou knowest, because they haue hated thee, do therefore againe hate them, and do euen abhor them, because I perceiue them to rise vp against thee.

22 I hate them I saie vtterlie, and count them for
my

my greatest enemies: much lesse wil I ioine my selfe vnto them, or can abide to winke at their wickednes.

13 I submit my selfe, o God, in this thing to thy trial, that thou maist throughlie see my heart, and vtterlie search al my thoughts.

14 Finallie, consider whether I haue prouoked them with giuing anie offence: and as thou knowest me innocent, so preserue thou me, and gouerne the course of my life with thy counsels.

PSALME. CXL.

The Argument.

This Psalm is of the same argument with manie others, in the which Dauid being brought into great extremities, partlie assaulted by slanders, partlie by open violence, doth declare what is the state of the godlie in this world, and to whome we must flee for succour: adding most sweete sentences, whereby we may perceiue what we must stae our faith vpon, and how the end of al these conflicts shal be blessed in the end to the godlie, but vnto destruction to the wicked.

THE PARAPHRASIS.

Deliver me, o Lord, from wicked men, preserue me from those that would do me violence:

1 Who partlie assaile me by craft, deuising manie things with themselues, and partlie prepare open force against me.

2 Thou wouldest thinke they were serpents, whetting their poisoned tongue against mee, and aspes that carrie poison in their mouth to kill men at vnwares.

3 But thou, o Lord, preserue me, that I do not fall into the hands of anie of these wicked men: defend thou mee against them that do mee iniurie, and are wholie bent vpon this, that they may
cast

cast me downe miserablie, and destroie me.

5 These proud men haue laide snares priuillie against me, and haue spread their nets, and set their grinnes for me, which waie soeuer I should go.

6 But I, ô Lord, do hold this point firmelie, that thou art my God, heare therefore, ô Lord, my voice, when I praie.

7 O Lord my Lord, thou art he, who both wilt and canst saue mee, and who hast bin in stead of an helmet to my head, assailed with a thousand darts.

8 Permit not I beseech thee, the wicked to haue their most mischieuous desires, neither to bring to passe that which they go about: for thereby they wil take occasion to be more and more proud.

9 But rather graunt, that the captaine of them that lie in wait so diligentlie for me, and also they their owne selues with their captaine may beouerwhelmed with that euil, that they haue intended against me by their slanders.

10 And surelie I see it wil so come to passe, that euen burning coles comming downe from heauen, shal fal vpon them: and they being stricken with lightnings, shal be cast headlong into most deepe pits, neuer to come out againe.

11 For this is an vndoubted thing, that the backbiters and slanderers shal neuer continue: and al they that rage with violence, bring vpon themselves destruction by their owne wickednes.

12 Neither can it be doubted, but that the Lord wil helpe the poore and the oppressed.

13 And the iust, ô God, shal praise thy name, and with what force soeuer they be assaulted, yet shal they that loue truth and equitie, remaine safe before thee.

PSALME.

PSALME. CXLI.

The Argument.

In this Psalme also David, being most grievously vexed, doth praise vnto God with great confidence, after his accustomed manner: but he requireth three things chieflie in this prayer. One, that he may bridle his tongue, which vlesse it be restrained, doth many times make the matter worse. The second, that he do not ioin himselfe to the wicked, being overcome with euil examples or entisements. The third, that iust and moderate reprehenders be not wanting vnto them.

THE PARAPHRASIS.

DEfer no longer, O Lord, I beseech thee, to heare my crie, but rather giue care vnto me, when I crie vnto thee.

1 Let my prayers be accepted vnto thee, as the smel of the incense appointed by thee: and let my prayers which I powre out; lifting vp my hands vnto thee, be as the euening sacrifice.

2 Stop my mouth, and locke vp the doores of my lips by the power of thy holie spirit, least I do speake anie thing rashlie or impatientlie.

3 Giue not vp my heart to be gouerned with wicked lusts, least I giue my selfe wholie to euil, with those that are bent to wickednes, either being overcome with the greatnes of dangers, or entised by tasting their delicates.

4 But let the iust men smite me, the which thing I will coune for a great benefite, and let them rebuke me: and let neuer that excellent baulme want vnto my head, wherewith it shal not be hurt. But what neede mo words: for it shal shortly come to passe, that I shal praise vnto thee in the miseries of these wicked men, euen for them: much lesse shal I be swallowed vp by them.

5 And when thou hast cast downe headlong the
chiefe

chiefe of them, others which are now enemies vnto me, shal receiue my words with gentle minds, as acceptable and pleasant vnto them.

7 In the meane season, we do lie not onlie as dead men: but also euen as the hewers of stone do cut here and there the peeces of stones, so are we scattered, and our bones cast to and fro, at the mouth of the graue.

8 But thou, o Lord, my Lord, when I turne mine eyes vnto thee, being full of hope, bring me not vterlie to nothing:

9 But rather defend me, least peradventure I fall into snares, and into the nets which wicked men haue laied forme.

10 And so doubtles it will come to passe, for they shal rather fall into the nets of God: but I, as it hath come to passe hitherto, so also alwaies hereafter, shal escape without hurt forth of their snares.

PSALME. CXLII.

The Argument.

The Hebrew title doth signifie, that this Psalm was made by David, when he was closed in on euery side by Saule, and fled into the cave of Engaddi: whereby it may be perceived how great his faith and constancie was, as it is declared 1. Samuel. 24. therefore this Psalm also containeth an excellent example of most feruent prayers.

THE PARAPHRASIS.

1 **I** Crieng, cal vpon the Lord: and crieng, praise vnto the Lord.

2 I powre forth al my mind before him, I declare vnto him whatsoeuer doth trouble me.

3 And greefe in deede doth bring darkenes vpon me, but thou knowest what path I should hold in these rockes of the wildernes, though they haue set snares round about me.

4 I looke about me hither and thither, but I see no man which knoweth me: no refuge appeareth anie-where, there is no man that thinketh how to saue me.

5 Therefore I with crieng seeke thee onlie, thou art my refuge, and my portion, keeping me alieue.

6 Ah! heare the crie of a man most miserable and viterlie consumed: deliuer me from these enemies much more mightie than I, which do persecute me so cruellie.

7 Deliuer me from this prison, that I being compassed with the assemblie of iust men, which reioice that this deliuerance is giuen me by thee, may sing thy praises continuallie.

PSALME. CXLIII.

The Argument.

There is scarfelie anie other Psalme extant, wherein it is declared more plainlie, what moderation we should vse when we are oppressed with slanders. For although he that is vniustlie accused that he hath hurt this or that man, be not guilty of that crime in his owne conscience: as it appeareth that Dauid was banished without alder seruing, as a seditious person, and guilty of high treason (which causeth him both in other places, and in this Psalme boldlie to appeale vnto God, trusting to his innocencie) notwithstanding, whereas the conscience before the iudgement seat of God doth abundantly reprove them also which are most innocents before men, it must needs be, that the conscience here susteine a double person, both confessing it selfe guiltye, & also setting it selfe as innocent before the same iudgement seate: and Dauid doth this thing most manifestly in this Psalme, adding a sentence as notable as anie is anie-where in the holie scriptures, whereby al & euerie man without exception, (besides him onelie which was borne pure without al spot) being considered in themselves, are condemned of sinne done vnto others, and therefore worthe of sundrie punish-

punishments. Afterward there is added an excellent description of the battel of faith with infidelitie, whilst the one armeth her selfe both with the vniuersall power of the most mightie and most merciful God, and also with his most certaine truth, declared in his written word: but the other gathering strength of the greatnes and multitude of the troubles, where unto it seemeth that God would neuer offer his: but faith overcommeth in the end, because as the Apostle saith, We are not vnder sinne, but vnder grace: that is to saie, in the regenerate, not the flesh, but the spirit doth overcome.

THE PARAPHRASIS.

I O Lord, thou knowest the goodnes of my cause concerning mine enemies, therefore I beseech thee, that thou wouldest deliuer me being an innocent: but againe, when I consider who I am before thee, what shal I rather doe, than intreate thee to turne awaie thy most iust wrath: heare me therefore that praie, heare me, which praie earnestlie, resting both vpon thy truth in performing thy promises, and of thy righteousness in defending thine owne.

2 Howbeit, though I be innocent concerning these men: yet desire I this thing earnestlie, that thou deale not with me thy seruant by iudgement. For this is plaine, that there was neuer man, neither is there anie man, who if he be set before thy iudgement seate, as he is in himselfe, can be found iust.

3 But behold, I beseech thee, how these men account me: they haue sought me vnto death, they haue cast me downe, so that scarcelie my life remaineth: yea, and I am counted of them alreadie as a putrified carcase in the pit of the graue.

4 And what shal I here doe? whither shal I turne me my God? for I am in mind vterlie amazed, and I tremble being stricken in my heart, whether I doe

looke

looke vpon thee a seuerer iudge, or vpon these my cruel enimies.

5 Howbeit, when I cal to memorie how mercifullie thou vset to deale with thine, and doe not onlie remember thy promises, which of themselves are most sure: but also with how manie notable wonders thou hast confirmed them, which none was able to worke besides thee, I take a wonderful comfort thereby.

6 Wherefore I come to thee with stretched out hands, requiring thee to send downe thy holie spirit vpon me: none otherwise than the earth burne vp with heate, and gaping euerie-where, doth wait for the dew.

7 Heare me therefore, ô Lord, and tarrie not: for al my strength doth faile me: and now, when I am more like a dead man, than a liuing, doe not withdrawe thy selfe far from me.

8 But grant rather, that thy mercie may speedilie shine as it were a light vnto me, that shie onlie vnto thee, which may gouerne me wandering in this darknes, seeing that I depend wholly on thee alone.

9 Deliuer me, ô Lord, from these mine enimies, because I lie hid vnder thy wings alone.

10 Finallie, seeing thou art not onlie y God which canst saue vs, but also art my God, that is to saie, which hast testified that thou wilt do this thing for me, which thou canst do: take me from these mine enimies, and continue furthermore to teach me both to knowe, and also to do that which is acceptable to thee: least that either my blind mind, or mine affections, which are by their nature outrageous, carrie me out of the waie: but rather that thy spirit, which worketh al goodnes, may leade me in the right waie the whole course of my life.

11 Neither yet do I desire that thou shouldest restore mee vnto life, which am readie to die, and brought to deaths doore, as though I did trust to my

my owne merits : but that thou maiest provide for thine owne glorie.

12 Therefore what wil be the end & euen that thou vtterlic destroie mine enemies, by whome I am so vniustlic vexed, for thy singular mercie, because I am thy seruant.

PSALME. CXLIIII.

The Argument.

Dauid being renowned with noble victories, and that not without singular courage and strength both of bodie and mind, as it is knowne by his historie : yet in this Psalme, which doth wholie agree with the 18. he doth so giue thanks vnto God, that he doth attribute no more to himselfe in warlike affaires, than Paule doth in the ministerie of the Gospel, when he saith, that He that planteth, and he that watereth are nothing : but that it is God onlie that giueth the increase. He teacheth al men true humilitie of mind, what great diligence soeuer they haue vsed in the worke committed vnto them. And because our battell is so long as our life lasteth, he giueth thanks so for the victories obtained, that he desires new strength against new conflicts, which are at hand, giuing a singular admonition to take heed, least we being much more negligent by prosperous successe, be overcome at vnwares by the enimie. Finallie, he doth open the fountaine, from whence al good things both publike and private doe flowe : so wit, the sincere worship of the true God, closing vp the Psalme with a most magnificent acclamation, the which would to God al Commonwealthis would earnestlie meditate !

THE PARAPHRASIS.

I Doe render vnto thee, o Lord, mine onelie strength, the praise of al these victories by most worthie right. For I doe attribute it vnto thee, that these my hands haue fought so valiantlie, and that my fingers haue handled my sword so cunninglie.

cunninglie.

2 For thou art hee, by whose benefit I remaine alieue: thou art my defence, my tower, my sauour, my shield, my refuge: finallie, thou art he who onlie hast subdued al this people vnto me.

3 For, I praie thee, what maner a thing is man, that most miserable of al liuing things, and most ful of calamities: wherefore shouldst thou regard him: what haue mortal men borne of those y are mortal in themselues, that thou shouldst take care of them?

4 Certainlie, he himselfe is most like a thing of naught, and his life is like a shadowe that passeth awaie most swiftlie.

5 Be present therefore with me, o Lord, without whose helpe I perish, and come forth terrible from thy heauenlie tower, and restie thy presence with the tempests following thee, and command the tops of the clouds being stricken, to cast forth stormie whirlwinds.

6 Let thunderbolts followe, whereby thou maiest cast downe their troupes, let lightnings come thicke glistering like darts, wherewith thou maiest disorder their whole armies.

7 Finallie, stretch forth thy hand, and deliuer me from these whirlpooles, euen from the hands of these strangers.

8 I doe cal them strangers, because that although they be counted in thy familie, yet do they nothing appertaine vnto thee, seeing their mouth is ful of falshood, and their hands are defiled with a thousand deceits.

9 But euen these also thou wilt driue awaie, therefore I wil sing a new song vnto thee, both with my voice, and with mine instruments:

10 Vnto thee, I saie, which art the reuenger of roial dignitie, and the defender of Dauid thy seruant, euen now readie to be slaine with the sword of his aduersaries.

11 Where-

11 Wherefore deliuer me, and defend me out of the hands of these strangers, whose mouth is full of falshood, and their hands are full of deceit.

12 For thus (least I be thought to respect onelie mine owne commoditie) our sonnes also shal be like the faire plants which growe vp speedilie at the verie beginning: and our daughters being of a tall and comlie stature, shal be like vnto pillars cunninglie polished or carued, wherewith the entrie of palaces are sustained.

13 In our storehouses al kind of prouision shal abound: manie millions of our cattel shal plentifullie fill our streets.

14 Our heards shal be scene to be of a strong and wel knit bodie, there shal no-where be anie inuasion of enemies, which should neede to be repulsed with armies: there shal no crie be heard throughout the cities.

15 O happie people, to whom thou shalt giue this thing! ô blessed is that people, which acknowledgeth the Lord to be his God, and whome the Lord likewise acknowledgeth for his people!

PSALME. CXLV.

The Argument.

Euen this one Psalm is most worthie, that al men should choose also as a squire and rule how to giue true praise vnto God: for nothing can be spoken either more grauallie or more honourable. both of the wisdomme, mercie, iustice, and power of God, testified in al his works, and especiallie of his singular and excellent benefits toward his Church: so that this Psalm verely is a perfect example of that same reasonable worship of God, which doth continue in the Church alone.

THE PARAPHRASIS.

1 **O** My God, my King, I wil highlie extol thee, and celebrate thy name for euer and euer.

2 I wil consecrate al the daies of my life to
set

set forth thy glorie, and wil amplifie thy name with songs that neuer shal haue end.

3 For thou art great, ô Lord, and no praise is sufficient for thee, neither can anie man attaine to thy greatnes.

4 For thy wonderful works endure not for one generation and age alone: but as one age succeedeth another, so likewise must some men commit the memorial of them vnto others, vnles they wil be negligent in doing their dutie.

5 Wherefore truelie be it far from me, that anie thing should be of greater authoritie with me, than that I should carefullie thinke that the brightnes of thy Maiestie, which shineth vnto vs in the verie dailie vse of things, and that thy deedes are greater than can be comprehended by the admiration or by the capacitie of al men.

6 And doubtles, though verie manie be most blockish and wonderful thanklesse: yet can there neuer be wanting some, which shal euen against their wils confesse at the least thy terrible power: but admit that other be silent, yet wil I neuer cease to declare thy greatnes.

7 But God forbid that I alone should labour to doe this my dutie: for verelie there wil be alwaies some assemblie, which wil by al meanes testifie the remembrance of thy peculiar goodnes, and thy most vndoubted promises:

8 Namelie, that thou art most merciful, and most readie to exceeding mercie: and of whome a man may almost doubt, whether he be more slowe to wrath, or more prone to pardon.

9 For is there anie thing, ô Lord, void of thy goodnes? naie, what is there in this whole world anie-where, which doth not testifie thy clemencie euen in this point, that thou doest suffer so manie ages this world that is defiled so sundrie waies?

10 Therefore, ô Lord, thou hast created nothing:

Q. 1.

nothing

nothing was done of thee, since the world was first made, which doth not euen of it selfe set foorth thy glorie: but onelie thy chosen people doe acknowledge thee, and giue vnto thee due and conuenient praise.

11 For these alone do knowe & declare by experience what thy dominion is, and what is thy power:

12 That is to saie, the publishers of thy most valiant acts, committing the glorie of thy kingdome to their posteritie.

13 For indeed, thy kingdome is not limited in any bounds of time, for that it alwaies endureth one, and vnchangeable from al eternitie.

14 And how iust and moderate this thy rule is, hereof it is euident, ô Lord: because thou dost staie vp euerie one, how vnworthie soeuer, which else should fall: and also liftest vp those that are alreadie fallen downe.

15 And what maner of benefit is this of thine, which is common to al: that the life of al liuing creatures is attributed to thee their creator and preseruer, and thou againe giuest them nourishment in their due and conuenient time.

16 For whatsoeuer hath life, liueth not by anie other means than herevpon, that thou bestowest vpon euerie one, as it were willinglie reaching foorth thine hand, & compelled by thine alone liberalitie.

17 Neither doth both thy iustice, and thy most bountious liberalitie lesse appeare in gouerning those things which thou hast made, and directing them what waie soeuer thou wilt, to the end appointed by thee.

18 Yet thou manifestest thy selfe principalie, and with a certaine peculiar testimonie of thy fauour in defending them carefulie, which worship and reuerence thee with an earnest affection of the heart, thou dost as it were neuer depart from their sides:

19 Infomuch that they can aske nothing of thee aright,

aright, which thou dost not grant them, and alwaies helpest them when they crie.

20 And euen as thou safelie keepest al those that loue thee, so thou destroiest al the wicked.

21 Wherefore, by good right, ô Lord, I wil declare thy praises, euen with a sounding voice : and it becometh al men, to whome thou grantest the vse of this life, to doe this thing diligentlie and continually.

PSALME. CXLVI.

The Argument.

The Prophet doth exhort al men in this Psalm to set forth the praises of God, which consist chiefly in this point : that al our confidence may be fixed in him alone, as both in a most mightie & most moderate, and especially in a most mercifull Lord of al things, of whose both power & equitie, and clemencie, he setteth forth some notable examples, & those being proued by verie dailey experience.

THE PARAPHRASIS.

1 **G**O to yet my feeble soule, praise the Lord.
2 For I haue thus determined to bestowe the whole time of my life in praising the Lord, and to set forth my God so long as I liue.

3 And this praise properly belongeth vnto him, that we fixe our whole confidence in him alone. For whome wouldest thou rather trust ? to princes, whose glorious shew vseth to dazel the sight of foolish men ? But seeing euen these mortal men be also borne of mortal parents, that is to saie, hauing neither firme strength, nor stable wil : safetie cannot consist in them.

4 For euen their life consisteth in their breath, of the which, so soone as they are bereaued, the soule departing out of their bodie, they are resolu'd againe into dust : and al their cogitations do vanish awaie together with them.

5 But, ô blessed is that man, which trusteth in the helpe of the God of Iacob, and whose whole hope is laid vp in the Lord his God!

6 For hereby it appeareth euen to blind men, how good and how great his power is, in that he created the heauen, the earth, the sea, and al things that are comprehended in them: and his excellent goodnes and fidelitie is herein euident, that he neuer breaketh his promise:

7 That he doth maintaine those that are vniustlie oppressed, he feedeth the hungrie, and looseth the prisoners from their bonds.

8 He openeth the eies of the blind, and of such as are vexed for want of counsel, and listeth vp those that faint vnder the burthen of miseries: finallie, the Lord loueth al that loue righteousnes.

9 The Lord doth defend and nourish those that are destitute of mans helpe, especiallie strangers and trauelers, the fatherles and widowes: but vterlie ouerthroweth them that liue a wicked life.

10 Last of al, other dominions are trulie transitorie, and subiect to destruction: but the kingdome of the Lord alone is euerlasting: thy God, I saie, ô Si-on, endureth for al ages. Praise ye the Lord.

PSALME. CXLVII.

The Argument.

The people did in this Psalme celebrate that most high benefit of their returne from Chaldæa, which was like a new birth of the Church: chieflie, if we principallie regard the worship of God, as it is conuenient: and the testimonies of the mercies of God are annexed, so elegantly described, as nothing can be more excellent, the which though they be general, yet do they properlie belong to the children of God, because they onelie knowe from whence they proceed, and giue vnto God his iust praise. Therefore in the end of the Psalme he doth make mention of that most excellent, and great benefit of al others, wherevnto
 God

God did bind his Church peculiarlie vnto him, euen the knowledge of his wil, which bringeth saluation. And whereas that deliuerance from Chaldæa, and the gathering together of Iſraël, as the citie of Ieruſalem it ſelfe alſo were figures, the truth thereof is exhibited vnto vs in decde in the Goſpel, there is no doubt, but the Chriſtian Church is much more bound dailie to ſet forth the benefit of our redemption, whereby we are brought into the heauenlie countrie, eſpeciallie in theſe our laſt times, wherem God hath begun to gather his Church from the other occidental Babylon.

THE PARAPHRASIS.

GO to, I beſeech you, praiſe the Lord: for what ſhould we rather doe, than to giue thanks vnto God: who, beſides that he is God, and therefore hath bound al men vnto himſelfe by good right, hath beſtowed vpon vs ſo manie peculiar benefits: and againe, what can be more ioiſful and more to be deſired, than ſuch a teſtimonie of his fatherlie loue:

2 For behold, O God, thou reſtoreſt Ieruſalem being caſt downe, deſtroied, ſubuerted, and beaten into duſt, contrarie to the hope of al people, and doſt gather together thine Iſraël being ſcattered ſul ſeuentie yeeres: the which thing the worke it ſelfe doth teſtifie, that thou waſt onelie able to doe.

3 Thou doeſt comfort them that are vtterlie deſperate, thou alſo doeſt heale the deadlie wounds, that none could heale but thou:

4 Euen becauſe there is nothing which thou art not able to do: for thou knoweſt the number of the verie ſtars, the which as their Lord thou calleſt out by name.

5 O our great Lord, both of infinite power, and alſo of vnderſtanding!

6 And which doth vſe his infinit power nothing proudly or immoderately, but euen to helpe the op-

pressed, & to cast the wicked downe to the ground.

7 Go to then, praise the Lord, that our God, both with voice and with instruments:

8 Which couereth the heauen with clouds, from whence he draweth foorth the raine to water the earth, and to cloth the tops of the mountaines with al kind of hearbs.

9 With this food he feedeth the beasts, and nourisheth the yong rauens when they crie, being forsaken of their dams.

10 Yet is there nothing in vs, which should moue him to embrace vs: far vnlike to those which approue an horse, by beholding his beautie or courage: or that doe regard a man that runneth for his swiftnes.

11 For what can he find in anie man, which he hath not giuen vnto him before? Therefore al the benefits, which are bestowed vpon them that feare him, and who haue regard onlie to his mercie, doe proceed of his liberalitie alone.

12 Go to then Ierusalem, praise thou the Lord: go to Sion, praise thou thy God.

13 For he doth ward thy gates with bars: he doth cherish and multiplie thy familie, thy citizens I meane.

14 He bringeth thee into amitie with thy neighbors, he feedeth thee with the fine flower of wheat.

15 For he needeth none armies or engins of war: but so soone as he hath declared what his pleasure is, his commandement goeth foorth through the whole world, like a most swift post.

16 He raineth downe the flakes of snowe as it were wool from the clouds: he doth sprinkle the earth also with the smal hore frost, as it were with dust.

17 He casteth out the ise like morsels, and he bindeth together al things with cold, that no man is able to abide.

18 And he also againe, so soone as he commandeth, doth melt the things that are frozen, and the waters streightwaie flowe forth againe, as though their bands were losed.

19 And these things verelie do testifie most plainelie, both his infinite goodnes and power: yet iurelie they are nothing in comparison of that benefite, which he bestowed vpon his Israëll, when he deliuered vnto him the doctrine of saluation, and the rule to leade his life both godlie and honestlie.

20 Neither is there any nation vnder heauen, with whome he hath so dealt, but he hath left other men without this most true and most iust doctrine.

PSALME. CXLVIII.

The Argument.

The scope and end of this Psalme most ful of maiestie, euen written with a heauenlie seruencie, is (whereas there be extant so manie most cleare witnesses of Gods wisdom, of his power and goodnes, as there be things created) to cal vpon al those things high & lowe, and of the muddle sort, to set forth the praise of God with common consent. For though manie of them are without both understanding and sense: yet they al, after their manner, although they be silent, are said to sound forth the glorie of God: though men which haue reason, and for whose cause they are made, ought properlie both in their owne name, and in their name to do this durtie: and chieflie the godlie ought to set forth continuallie that incomparable benefite, wherely they are chosen into the fellowship of the sonne of God.

THE PARAPHRASIS.

1 **G**O to, let them sound forth the praises of the Lord, euen from the most high heauens.

2 O al ye holic spirits, the apparitors of his Maiestie, which are diuided into innumerable garrisons,

sons, go ye before others in this his praise.

3 Thou Sunne and Moone, and al ye Starres shining in the heauens, shewe forth the praise of your Maker.

4 O ye most high spheares of the heauens, praise ye him, & ye vawts of waters which hang on high.

5 Let al these things, I saie, praise the Lord: for they began to haue their being by his onlie commandement.

6 And they are placed by his appointment in the same place and order where they stand most stable: and they are set in order with certaine spaces and bounds, which they can not passe ouer by anie meanes, though they would.

7 And let the earthlie things againe answer vnto the heauenlie, and the creeping wormes in the hollowe holes of the earth, and also the depths of waters.

8 And ye flames of lightnings also, hailes, snowes, vapours lifted vp, whirle winds, and other tempests, which al haue your being, and are moued by his commandement.

9 Mountaines and al hils, trees laden with fruits, the Cedars mounting vp with such maruelous height.

10 Ye wild beasts also, and ye that be tame, whatsoever creepeth vpon the ground, and whatsoever fleeth through the aire.

11 But chieflie both the kings and their people subiect vnto them, the princes and the gouernours of the earth.

12 Yong men and old, yong maides also and children,

13 Praise ye the name of the Lord: for he alone deserueth most high praise, as he that is more deepe than the very earth, & more high than the heauens.

14 But this becommeth chieflie the people, whom God of his vnspeakable fauour hath consecrated
vnto

vnto himselfe, and brought them into the most high state of dignitie aboue others: therefore it becometh thole that haue receiued such benefits of God, to set forth his praises, euen the posteritie of Israël, the which people God hath chosen to be his owne familie and houshold.

PSALME. CXLIX.

The Argument.

The interpretation of this Psalme seemeth to be more plaine and more agreeable to the holie historie, if it be applied vnto the kingdome of Dauid, rather than to the last times of the captiuitie of Babylon. Wherefore, in my iudgement, the people recouering themselves from so manie miseries, which they had suffered, both in the times of the iudges, and of Saule himselfe (both the religion of God being first restored, and also the policie set in good order) is taught by this Psalme to giue thanks vnto God, and not to abuse his so great benefits. Wherein Dauid himselfe giueth them example, acknowledging the Lord God to be the King together with them. And as concerning the musical instruments here named, it was a part of the seruice of the Lawe, which is abolished: notwithstanding, no man, vnlesse such a one as is worthe to be counted amongst beastes, can denie, but that there is a great power both of musicke, when it is sung, and also in instruments to moue mens minds: yet the examples both of the former Church, and the horrible abuses that streightwaies followed, do teach sufficientlie how unprofitable it is to bring in such musicke and instruments into the Church of Christ, as hath bin of late. And a prophesie is also added, which the verie end did confirme. so manie victories being granted vnto Dauid, and the bounds of his kingdome being spread, euen vnto Euphrates, that then the promise was fulfilled at the length, which was made vnto Abraham, as concerning the figure: for it can not be doubted, but that these things were the figures of the kingdome of Christ, and of his spiritual

victories, and of that horrible iudgement, which shall be most fullie in the end at the last day, and which now and then God executeth vpon al the rebellious.

THE PARAPHRASIS.

1 **G**O to, al ye that haue receiued benefites of the Lord, sing vnto him a new and excellent song, being deliuered from so manie, not dangers, but deaths.

2 Euen thou ô Israël, delight thy selfe in setting forth his praises, whose worke thou art as it were newlie formed. O ye citizens of Sion reioiceye, trusting in the Lord your King & Gouvernor, which belongeth to none other nation vnder heauen.

3 Set foorth his praises far and wide, not onlie priuatelie, but also publikelie: not onlie with voice, but also with flutes and timbrels, and with al kind of musical instruments:

4 Euen because it hath pleased the Lord of his infinite mercie to consecrate this people vnto himselfe: and as the matter it selfe maketh it manifest, when they seemed vtterlie to be lost, to make them honourable, and of most high dignitie.

5 Wherefore these glorious people, vpon whom he hath bestowed so manie benefites, do now reioice, and shal reioice hereafter, and with great quietnes shal sing a triumph,

6 Praising the Lord indeede with their exclamations & cries, but armed with double edged swords in their hands,

7 Wherewith they may punish the prophane Gentiles, and auenge the crueltie of the people,

8 And also may drawe their kings & nobles bound in chaines and iron fetters,

9 Euen to execute the iudgement appointed and commanded by the Lord: and this verelie is the dignitie and the honour of al them, whome God hath receiued to his fauour.

PSALME

PSALME. CL.

The Argument.

It is probable, that the holie singing men of the temple did stir up one another with this Psalme, full of maruelous zeale. We haue spoken in the former Psalme, how that it is not expedient that the vse of this musicke should be retained in the holie assemblies, which was a portion of the Leuitical worship of the Lawe, and wherof this fruit at the length did arise in the daies of our fathers, that the preaching of the word was changed into songs, not understood of the singers themselves: and at the length, that graue and plaine singing of Psalmes, which (as I thinke) hath alwaies bin in the Church, hath bin turned into a vicious curiositie.

THE PARAPHRASIS.

Praise ye the most holie God, which sitteth in that high sanctuarie, praise him I saie, that testifieth his infinite power and strength, from that his most stable palace.

2 Let the cause of his praise be vnto you that his great power, declared in so manie maruelous workes.

3 Let the trumpet sound out his praise, let the viols and the harps sound out his glorie.

4 Let the timbrels thunder him out, let the flutes whistle vnto him, let the virginals stricken with the fingers, and the organs blowne with the bellows. praise him together.

5 Let the high sounding cimbals sing out his triumph, let the cimbals, I saie, sound vnto him.

6 Finallie, whatsoeuer hath breath, let it set forth the praise of GOD.

FINIS.

A BRIEFVE TABLE,
OF THE PRINCIPAL POINTS
OF EVERIE PSALME, WHEREBY E-
uerie man may meditate in them, as
his mind is most affected.
(::)

- 1 *Psalme.* Who are blessed, who are miserable.
- 2 A prophesie of the kingdome of Christ.
- 3 A comfort in great troubles by the mercie of God.
- 4 He reproveth his aduersaries, and staieth himselfe vpon the louing kindnes of God, not vpon worldlie commodities.
- 5 God, our God and our King, wil punish the wicked for his owne glorie.
- 6 A conflict of the conscience with sinne, and comfort in the end.
- 7 We must set the defence of God against reprochful slanders.
- 8 A thankesgiuing to God for our creation and redemption in Christ.
- 9 A thankesgiuing for benefites receiued, and comfort against imminent miseries.
- 10 Al the enterprises of the giants and tyrants against the Church shal come to naught, for the Lord wil heare the poore.
- 11 The Lord trieth the good men, and destroyeth the wicked.
- 12 Cal vpon God when al things seeme desperate, and past al hope.
- 13 The more desperate that things appeare,

THE TABLE.

peare, more earnestlie must we praie.

14 The corruption of the natural man chiefly vttering it selfe against the Church.

15 Who shal be the inhabitants of the heauens.

16 An exercise of the faithful soule.

17 A complaint of the pride and cruel-
tic of the enimies.

18 Gods maruelous power in deliue-
ring his.

19 A briefe sum of al godlie knowledge,
with a praier for the attaining thervnto.

20 The people praie for their king.

21 A thankesgiuing for a victorie, wher-
of al the praise is giuen to God.

22 Of Christs agonie & greuous sorowe
which he suffered & ouercame for vs.

23 The Lord is my shepheheard, I can not
want.

24 God is the Lord of al, but chiefly of
his Church, in the which we must pray,
that God may reigne and set forth his
glorie.

25 A praier for faith, forgiuenes of sin,
direction of the holie spirit, and for
Gods merciful protection.

26 A meditation for them that liue a-
mongst the wicked.

27, 28, To the same purpose.

29 A necessarie meditation of the maie-
stie of God.

THE TABLE.

- 30 A thanksgiuing for deliuerance from some great danger.
- 31 A praier in great danger.
- 32 The blessednes of man is in the forgiveness of sinne.
- 33 Praise God with a pure heart.
- 34 A thanksgiuing, and other necessarie doctrine.
- 35 Against the flatterers of the wicked, and false accusers of the godlie.
- 36 The wickednes of men, the providence of God, and his mercie.
- 37 To the same purpose most excellentlie.
- 38 Sin is the cause of our miseries, yet put awaie by faith, although temporal punishments do folowe for our amendment.
- 39 A meditation of the shortnes of mans life, and his miseries.
- 40 Manie godlie lessons.
- 41 A comfort of the miserable against traitors.
- 42 An earnest desire to be in the assemblie of the Church.
- 43 A praier for the deliuerance from the enemies to praise God.
- 44 An earnest praier for helpe in present miseries, by the consideration of former mercies.
- 45 The marriage song of Salomon.
- 46 A thanksgiuing for some great deliuerance

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uerance of the Church.

47 An earnest exhortation to praise God.

48 God is chieflie to be praised for the defence of his Church.

49 Ourward felicitie & worldlie honor is nothing.

50 The worship of God is spiritual, and the outward ceremonial hypocrisie is detestable.

51 A most earnest praier for the forgiveness of sinnes.

52, 53, The crooked nature, crueltie, and punishment of the wicked, with comfort to the godlie in the end of them both.

54 The saints being in great dangers, powre forth their praier, and doubt nothing of their deliuerance.

55, 56, 57, Against traiterous enimies, with hope of deliuerance.

58 Against wicked iudges, he appealeth to Gods iudgement.

59 Against his cruel aduersaries, with comfort in the end.

60 Though the Church be afflicted, yet shal it be comforted againe.

61 A zealous praier with great faith and confidence.

62 By the example of Dauid we may confirme our faith in troubles.

63 To the same purpose, we must onelie looke vnto God in troubles.

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- 64 Against the wicked, with the godlie.
65, 66; A praise & thanksgiuing vnto God
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67 A praier for spiritual and temporal
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68 The great mercie of God toward his
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69 The complaint and anguish of Dauid
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70 For the deliuerance of the Church,
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71 For comfort & constancie in the old
age, when feigned friends doe faile.
72 A praier conteyning the sum of god-
lie gouernement.
73 God is alwaies fauorable to the god-
lie, euen in their miserie: but the vn-
godlie shal perish.
74 A feruent praier against the spoilers
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75 God is the author of al iust policie,
the dutie of magistrates.
76 God is knowne by preserving his
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77 Comfortable considerations in the
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78 The maruelous works of God, both
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79 Against the oppressers of the Church
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80 A lamentation for the oppression of
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81 An exhortation to praise God for his benefits, and a reproch of their ingratitude.

82 A necessarie admonition to al that are in authoritie.

83 A praier against the enimies of the Church.

84 The great zeale of Dauid to be in the holie assemblies.

85 In the midst of miserie we must hope for mercie.

86 A feruent praier for deliuerance forth of miserie, that the name of God may be glorified.

87 That the Church after the captiuitie should be restored to such glorie, that euerie man should count himselfe happy, that is accepted as a member thereof.

88 A most doleful lamentation.

89 Another greeuous lamentation, with great consolation in the end.

90 An excellent praier of Moses.

91 An assurance vnto him that putteth his trust in God.

92 An exhortation to praise God, with a comparision betwixt the wicked and the iust.

93 The power of God and his promises.

94 Against tyrants, with a comfort to the afflicted.

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- 95 The praise of God, and a terror to the vnthankful.
- 96 An exhortation to praise God chieflie for Christs comming.
- 97 Christ dreadful to the rebels, but ioyful to the iust.
- 98 An exhortation to praise God for his power, mercie, and truth, and for saluation in Christ.
- 99 To the same purpose.
- 100 To praise the Lord for his creation, redemption, and perpetual protection.
- 101 How a king should gouerne.
- 102 A lamentation, a consolation, a prophesie of the dignitie of the Church, a song of triumph.
- 103 An excellent thankesgiuing both for corporal and spiritual blessings.
- 104, 105, To the same purpose.
- 106 A thankesgiuing for Gods mercies, with a declaration of the stubborneesse of the people, and a praier for full deliuerance.
- 107 To praise God for his maruelous and woonderful prouidence in al maner of things.
- 108 Dauid praiseth God with great confidence.
- 109 A most terrible imprecation against the enimies.
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- 111 A thankesgiuing and declaration
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- 112 They that feare God are blessed, al
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- 113 God worketh aboue nature in his
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- 114 Of the deliuerance from Aegypt, a
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- 115 A praier for deliuerance, for the on-
lie honor of the true God, who is com-
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- 116 Dauid protesteth that he wil giue
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- 117, 118, To praise the Lord for his mer-
cies in Christ.
- 119 A long and most feruent praier, for
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- 120 A praier against slanders, and a la-
mentation for his long abode amongst
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- 121 The Lord must onlie be looked to
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- 122 Dauid reioiceth, and praieith for the
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- 123 Like the 121.
- 124 The power of God onlie deliue-
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- 125 The assurance of the godlie in their
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- 126 The people that were so wonderful-
lie deliuered, praie for them that re-
mained in captiuitie: so should we doe.
- 127 The whole state of the world, both
in publike and priuate, dependeth vpon
Gods onlie prouidence.
- 128 They are onelie blessed that feare
the Lord.
- 129 The Church oft afflicted, but by the
Lord deliuered.
- 130 The faithful crie vnto the Lord in
their miseries, they confesse their sins,
and are deliuered.
- 131 Man may not exalt himselfe, but
wait vpon the Lord.
- 132 The people praie for the posteritie
of Dauid, and for the building of the
temple: that is, both for their spiritual
King the Messiah, and for religion.
- 133 A commendation of brotherlie loue
and concord.
- 134, 135, 136, A thankesgiuing to the Lord
for the benefites bestowed vpon his
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- 137 There is a time of silence vnder the
crosse, so that neither faith nor zeale
decaie.
- 138 Dauid praiseth God for things past,
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- 139 A most excellent Psalme dailie to be
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140 The state of the godlie in this world,
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141 Dauid praieſth for the brideling of
his tongue, and that he ioine not with
the wicked: but that iuſt men may ad-
moniſh him.

142 An earneſt praier with great confi-
dence.

143 An earneſt praier for remiſſion of
ſinnes, the cauſe of miſerie.

144 He praiſeth God with great humi-
litie.

145 He praiſeth God for his wiſedome,
mercie, power, and iuſtice, and for his
benefites toward his Church.

The other foure Pſalms are exhortations
alſo to praiſe God chieffie for his mer-
cies toward his Church. And whereas
muſical instruments are named, they
were agreeable to that ceremonial
time: but now al ceremonies being cea-
ſed, we muſt worſhip in ſpirit and truth,
and ſo ſing Pſalmes with the voice,
as our heart may be moſt ſtir-
red vp to praiſe and ma-
gniſie the Lord our
GOD.

FINIS.



Imprinted at London by Henrie
Denham, dwelling in Pater
 noster Rowe, at the signe
of the Starre.

Cum privilegio Regiæ Maiestatis.

